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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

Educating Toward Peace

A Symposium

War must go! As a method of settling international difficulties it is outworn, obsolete, a relic of barbarism. War will go! But it will not go until the peoples of the world will it. Because human nature does change we have reason to be confident. But set ways of thinking do not change over night. True, many men undergo violent conversion. The things they once loved they love not. The things they once hated they love. But the mass of men move slowly. New ideas are painful. The pit of tradition is deep. The spirit is willing, but the flesh—the flesh is weak. And yet, there is a way out. It is a long way. It covers a period of years. It takes men where they are and leads them forward. It is suspicious of short cuts and panaceas. It is the way of education. As a guidepost along this way RELIGIOUS EDUCATION is presenting the current issue to its readers. Each writer has been given the utmost freedom of expression. No writer has been asked to take a position. Our aim has been to find out what various agencies are doing in educating toward peace, and more important, to consider seriously what they might do. The symposium naturally falls under four heads: a—The Church Schools and World Peace; b—The Young People's Societies and World Peace; c—The Public Schools and World Peace; and d—The Colleges and World Peace. We are not solving the problem. We do not claim to be saying the final word. We are, however, endeavoring to stimulate thought—and certainly that which stimulates thought is justified.

I. THE CHURCH SCHOOLS AND WORLD PEACE

Are the Church Schools Assuming Their Responsibility In Educating for Peace?

To secure information upon the above subject RELIGIOUS EDUCATION asked twenty-seven denominational representatives to tell its readers what the church schools of their respective denominations are doing in educating for world peace and what they might do. It was suggested that the reports include indirect education for peace, such as dramatics and missionary instruction, as well as direct education. Eight replies were received. We propose to let the churches speak for themselves.

(a) *The American Unitarian Association.* Says President Samuel A. Eliot: "I regret that it is not possible to make any definite and accurate statement as to what is now being done for this cause in our church schools and young people's societies. The Unitarian Commission on International Justice and Goodwill has made many excellent recommendations to churches, schools and other organizations in regard to courses of study in international affairs, but we have no means of knowing how far these recommendations have been adopted. Personal observation indicates that there are a good many churches of our fellowship which maintain adult study classes and I have frequently noted that international subjects are brought up for discussion at the meetings of the Women's Alliance and in the young people's societies. Our Church Service Book contains a special 'Service of Righteousness and Peace' which I know is used on appropriate occasions, and our church school hymn book contains special services for peace which must help to acquaint the children with the ideals of a warless world. There are, however, no accurate statistics available.

"Our Commission has issued a bibliography of books and pamphlets available for study classes and our loan library circulates literature. All our churches have been advised and urged to appoint special committees to keep in touch with the progress of international events and many of our churches have passed resolutions which have been transmitted to Washington.

"As you know, all our major organizations have been repeatedly on record in favor of peace ideals and urging American participation in the World Court and in the League of Nations. The American Unitarian Association has been represented at all the hearings in Washington on these subjects. I myself serve on the Executive Committee of the World Alliance for Promoting International Goodwill and on the International Commission of the Federal Council.

"We shall continue to urge that international ideals be taught to the children in our Sunday schools and that study classes, both for adults and young people, be everywhere encouraged. We are entirely in sympathy with the counsels of the pamphlet recently issued by the Commission on International Justice and Goodwill of the Federal Council entitled 'What Pastors and Laymen can do in the Crusade for a Warless World', and we are working along the lines suggested in that pamphlet."

(b) *The Christian Church.* President W. A. Harper reports that "the Christian Church is busy now working out our integrated treatment of the

Sunday school lessons in which stewardship, missions, peace, Christian union, and all the allied departments of the well-rounded Christian life, experience and teaching are in-wrought with the lesson comments. This fall a special committee is to report on its progress for the primary and junior work of this character as regards group graded lessons.

"At this particular time in all our lesson treatment and in all our Sunday school publications we are integrating the work as I have indicated and we are getting good results from it.

"We are convinced that we can get better results through an integrated program than we would through special courses treating these special themes."

(c) *Church of the Brethren.* Secretary Ezra Flory states, "We have not yet included peace instruction definitely in our Sunday school curriculum. We have furnished topics upon this subject for our young people. We also provide topics of this kind for our conferences and there will be periods at all of our ten summer conferences on the subject this summer. Our periodicals provide articles on peace. We have definite courses in missions both in schools of missions and in our vacation schools."

(d) *The Congregational Church.* Secretary Frank M. Sheldon replies that the "Congregational National Council at its meeting in Springfield last fall, discussed the matter thoroughly and adopted strong resolutions with reference to war and peace, and then, more important, a resolution asking the Education Society to prepare religious education material definitely to educate for peace.

"Following that out, the first course we have prepared is now running in the Adult Bible Class Magazine and is entitled 'Christian Fellowship Among the Nations.' It is edited by Jerome Davis, recently of Dartmouth, and now going to Yale Divinity School in the Social Service Department, and by Rev. Roy B. Chamberlin, the pastor of our church at Hanover, N. H. This is a twelve to thirteen lesson short course and will be published separately in pamphlet form by October. This course is usable for young people or adults.

"A call is coming from the churches for material to be used all through the grades. This is considerable of a problem, for the lower grades at least should not have courses dealing with this subject alone.

"However, our *Good American Vacation Lessons* and our *Mayflower Program Books*, Years I and II for first and second year primary; *The Knights of Anytown* and *The Rest of the Family*, books intended for the third year primary; and *The Junior Citizen*, intended for junior boys and girls, have a splendid lot of material adapted to this particular end.

"Our *Here and There Stories* which are widely circulated, also have a number of stories which bear upon this subject.

"This is not much of a showing but it is a beginning. Our curriculum committee is being compelled at its first meeting in the fall to face most earnestly the whole question of education for peace. The demand is coming from our churches and from our conferences."

(e) *The Friends in America.* "Strange as it may seem," says Professor Edgar H. Stranahan, "Friends will have to confess that they are not doing as much in this connection as their reputation as advocates of peace

would naturally indicate. I know, however, that these things are being done:

First, It is put into our Bible school standard that each school must give instruction in peace at least once a month.

Second, Our Peace Board and the American Friends Service Committee provide material suitable for presentation in our Bible schools. This is sent to interested people.

Third, There is a little booklet known as *Lessons in Friends History and Belief* which contains some material upon our position as lovers of peace. These little booklets are being used in a very large number of our Bible schools as supplementary lesson material.

Fourth, As this is the ter-centenary year in which we are commemorating the birth of George Fox, several pageants have been recently written and these are just now being made use of by groups of young people who are connected with our Bible schools.

Fifth, The vacation school movement is growing very rapidly in our denomination and most of these schools are giving some definite instruction in regard to peace and international good will.

"Perhaps this is sufficient to show something of what our denomination is doing. I only wish that we were doing more."

(f) *The Methodist Episcopal Church*. Secretary Roger Albright reports that the Methodist editors "in-so-far as they are able to do so, seem to include a note of internationalism in all the curriculum materials which are not fixed. Unfortunately, any curriculum tends to be static and provides little opportunity for direct instruction in the interests of any worthy cause.

"So far as our indirect approach is concerned, our main concern is in training world Christians. Through dramatic and pageantry presentations, through vigorous programs of service activities, and through special programs of a nature which we no longer call missionary, and which are for the admitted purpose of having the children and young people of America understand the people of the rest of the world, we find thousands of churches literally rearing a new generation of good-will Christians. We feel sure that this will ultimately be measured in social progress."

(g) *The Protestant Episcopal Church*. Inasmuch as Mr. Sargent was far away from his office and records at the time of this writing he deals simply with the general aims and policy of the church. "We believe world-brotherhood and peace will only come when the angels' salutation is a reality—'Peace on earth among men of good-will'—men in whose hearts is good-will. Such men will seek peace and insure it. All our lessons, courses and projects aim to instil such a 'good-will.' There are occasional special courses in world friendship such as *God's Great Family*, mission study classes, projects of neighborliness in the five fields of service: parish, community, diocese, nation, and world—all calculated specifically to create a sympathy and understanding of our foreign-born brethren both in this land and abroad.

"We do not have any specific and distinct courses on world peace at any one time or adapted to any one age or group. Rather, a continuous and deliberate attempt to extend our sympathy and acquaintanceship is woven throughout the entire Nurture Series program. It is thus cumulative in its effect and will, we hope, effectively establish and strengthen a genuine sense of world brotherhood and insure peace."

(h) *The Universalist Church*. Says Dr. George E. Huntley, "The

conviction is strong in the Universalist Church that there can be no certainty of peace except in a world whose citizens have the spirit of Christian fraternalism. Effort is made to impress the need of all-inclusive friendship in every grade of the church school, from the kindergarten up. Very frequently teachers are urged to notice the implications in the ordinary lessons which call for service in behalf of the people of all nations instead of struggle against them. The missionary spirit is constantly developed and whenever contributions are taken for philanthropy or missionary endeavor great emphasis is given to the educational object behind these offerings. In this church superintendents are furnished with weekly programs for opening services and often these are devoted to some one thought relating to world peace. At its convention held in July, 1924, the General Sunday School Association of the Universalist Church voted to issue special services on the subject of peace, similar to those which for several years it has issued in regard to temperance and law enforcement. These are somewhat elaborate programs for use at the opening of the schools and are designed to be placed in the hands of all attendants."

Assuming that the non-reporting denominations have nothing of worth to report in this direction, the present situation of peace education in the church schools is far from ideal. RELIGIOUS EDUCATION will welcome the day when piously expressed hopes of world-brotherhood in the abstract are incorporated into a concrete program for the attainment of world-brotherhood, including definite instruction in the futility and wastefulness of war, modern substitutes for war, and definite agitation for its complete outlawry.

Canadian Church Schools and Peace Education

GEORGE A. LITTLE*

For any one person to attempt to speak authoritatively about educating for world peace in the church schools of Canada would be presumptuous. In order that this article might represent more than one individual's opinion, a questionnaire was sent out to leaders in religious work across the Dominion, nearly all of whom saw war service. About twenty-five replies were received, and upon these replies the conclusions of this article are based. Even twenty-five replies give only the opinions of twenty-five individuals but the opinions are at least not sectional, for they have come from all parts of Canada. They represent the opinions of both men and women, of professional workers in religious education and outstanding teachers and church leaders.

In this questionnaire extremes met, for the same mail brought a reply from a member of the Society of Friends and from an ardent army officer. It was also shown clearly that returned chaplains and combatants have a different viewpoint from those who have learned of war through newspaper headlines and war fiction. Several replies give evidence of timidity in discussing such a delicate subject. One candid friend concludes thus: "Where is the RELIGIOUS EDUCATION Magazine published? I have very grave doubts and I am inclined to believe that all this nonsense that is talked about peace is enemy propaganda. If I may advise you, have nothing to do with this article." In one thing, however, all the replies agree, namely, that educating for peace is a live subject about which much thinking is being done.

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1. *The Divergent Attitudes of Leaders.*

No wholesale generalizations can be made upon this subject because of the diverse mental attitudes of leaders. One church school may differ widely from another because of the opinion of the minister, superintendent or church members.

There are some pronounced pacifists. Some take the Quaker position that no Christian can engage in war. Others have become one hundred per cent pacifists because of what happened in the last war and because of what has happened since the peace. These people are not popular. They are castigated more violently than bandits. As soon as any person states a pacifist conviction publicly, there are certain newspapers that hurl charges of disloyalty and do their utmost to discredit the character of one indiscreet enough to come out flat-footed for peace. This point of view may be illustrated by a quotation from the reply of a recent convert to pacifism who has the courage of his convictions:

"I am almost entirely pacifist in my sympathies and convictions. I do not believe in war, and I disbelieve in it more profoundly than ever since the Great War 1914-1918. I do not believe that there is a single way in which that war was worth the amount of suffering and the tremendous cost of life and treasure that it involved. I believe that the whole world would be farther ahead today if the war had not been fought, or if even at the crucial Fourth of August, 1914, Britain had decided not to go in. I have not come to this conviction suddenly but by a very slow process. I have been driven to it with extreme reluctance. I believe that the men who went forth to fight for Canada and the British Empire died in faith that they were doing the greatest and best thing that they could do for their country and for the world, and with all my heart I do them honor. None the less, I believe that they were mistaken, as I myself was mistaken at that time, and I would like to take the most drastic action possible to inculcate in the minds of all the children and young people of Canada the conviction that war is never justifiable, that it is simply a brutal and unworthy way of settling human difficulties. There are a thousand better ways, and I do not know that there is any worse."

There are also unabashed and unrepentant militarists who say that war is inevitable, that the man who will not fight is unmanly, that the last war justified itself, and that the primary duty of this nation is to be prepared to defend itself. There is one type of mind that has an obsession for military pomp and glory and its working creed is "the army and navy forever." From another point of view, military training is supported for its disciplinary value. The need for greater obedience to authority is acutely felt, and some pronounced upholders of the law think that this can best be learned from a Sergeant-Major. The holders of these opinions are active in support of cadet training and quasi-military organizations for boys. For example:

"I do think that if the teachers in the church schools would confine themselves to teaching the principles of Christianity as set out in the Bible and leave questions of war and peace alone, it would be much better for all concerned. If we had more of the military spirit in Canada, and by military spirit I mean respect for authority, willingness to accept responsibility, discipline and devotion to duty, the country would be far more law-abiding than it is. In my mind all this talk about abolishing war by teaching peace is all nonsense because war will come and continue to come until the mil-

lennium, therefore it behooves the country to be ready, not necessarily as has been said, to the last button, but to have the citizens trained when any emergency happens, to protect themselves and their country. The only way to accomplish this is by universal military service."

There are, however, a greater number who are neither out-and-out pacifists nor pronounced militarists, but who for want of a better name, may be called moderates. They are likely to be enthusiastic for peace in peace time and champions of war in war time. At present they have a loathing for war because they have learned its cost and sorrow. They are sincere in praying for peace but they are inclined to regard occasional wars as in the nature of things. They would not support a war of aggression but they would have no qualms of conscience for participating in a war of defense. They consider it a duty to defend their country and their homes and they look upon the soldier's trade not as killing but as dying for others. This point of view is widespread in Canada. In fact, it is no exaggeration to say that if Canada should be overrun as Belgium was, the male population of Canada would die almost to a man rather than submit. Two statements, both from men who served overseas, will illustrate this moderate position:

"We do not have any real difficulty with the war spirit in Canada. Indeed it is extremely difficult to get even the few men to volunteer who are necessary for our defense. We must be careful not to make it impossible for a man to be a soldier. We must have a defense force. We should get it from volunteers, but if we frown down on everything military, then we should have to have recourse to conscription, because in the present condition of the world we have no right to take chances with a great heritage like Canada for which so many of our men have fought so bravely. All the same we ought to proclaim as loudly as possible the necessity for world peace and to strive for it."

"I hate war in fact. I cannot believe that war is always avoidable or even wrong. It would appear to me to be proper, then, to do three things. First, bend every effort to reduce the causes for war. Second, define with increasing clearness the circumstances under which war is justifiable. Third, use every means to find substitutes for settling disputes even when war may be justifiable."

For the first three or four years after the war, the possession of peace was so prized as a reality that little was said about forming the public conscience regarding war. Now that it seems uncertain whether the war to end war has succeeded or not, discussion is more prevalent. Several church courts have made pronouncements somewhat cautiously and after several revisions. One of the boldest has been that of the Presbyterian General Assembly:

"The passing years deepen our gratitude to our brave soldiers who fought in the Great War in order to preserve for Canada and the world their heritage of freedom, and we stand in reverent silence before the memorials to our glorious dead.

"Notwithstanding views to the contrary, we are fully convinced that war is not a normal function of any society, and that the glorifying of war should cease. We deeply deplore and strongly condemn the resort to arms as a means of settling disputes between nations, and remind ourselves with pride of the peace that has prevailed for more than 100 years between the British Commonwealth of Nations and the United States of America.

"We are keenly sensible that the radical causes of war are to be found in a disposition of men and nations to live to and for themselves, and that a pressing need for each of us is to be at pains to understand the aspirations of other peoples, to support as far as possible all agencies devoted to the cultivation of international good-will, and particularly the League of Nations, through its Canadian branch, and to stir ourselves and our congregations regularly to a deeper familiarity with and concern for its work and spirit. And we are persuaded that by acting in this way we are paying homage to Him whom we rejoice to name the Prince of Peace."

Of great significance was the statement on the tenth anniversary of the outbreak of the war made by Sir Arthur Currie, Commander-in-Chief of the Canadian Expeditionary Force:

"By the world war we gained a truer apprehension and a better realization of war's unspeakable waste, its dreadful hardships, its cruel slaughter and its aftermath of loneliness, sorrow and broken hearts. We know that as a means of solving the world's problems and removing international discord, war is a delusion and a snare."

It is amidst these diverse opinions on the part of their leaders, that the boys and girls in the church schools of Canada, have to form their judgments about war and peace.

2. *Methods Fostering the War Spirit in Church Schools.*

Old Testament lessons are frequently a study of wars and warriors. In a six months' course recently studied very generally in Canada, eighteen out of twenty-six lessons had to do with war. To offset this, there was one short passage prescribed for devotional reading on a review Sunday about beating weapons into plough-shares and pruning-hooks. Certainly the boys and girls following that course of lessons could not help receiving the impression that Jehovah is a God of battles. Just where they learned of the love and fatherhood of the God revealed in Jesus Christ, does not appear on the surface at least.

Certain hymns are held to be objectionable. They have martial tunes and the words are full of war imagery. One teacher of a class, a returned soldier who went through the horrors of the battle-fields for four years, states that the announcement of hymns such as "Fight the good fight," "Onward Christian Soldiers," and "The Son of God goes forth to war" makes him rebellious and eager to amend the hymnal. Even some of the most popular missionary hymns breathe the spirit of an army with banners out for conquest.

Quite unintentionally illustrations used in teaching may glorify war. Often teachers select battle incidents to gain attention and publishers of lesson periodicals recognize the interest value of pictures reproducing armor and lance, war chariots and charging cavalry. The recitations used on patriotic days occasionally lack something of Christian meekness and savor of jingoistic boasting. References to the flag, instead of suggesting consecration for Christian citizenship, have been known to breathe out slaughter to foes past and present. The danger is not so much in what the speakers intend but in what the scholars take from such illustrations.

3. *Church School Peace Tendencies.*

The strongest forces making for peace are undoubtedly the teachings of Jesus and the New Testament ideal of brotherhood. To know the life

and words of Jesus Christ is to come to trust in mental and spiritual forces rather than in armaments. The Sermon on the Mount, the 13th Chapter of First Corinthians, and the 12th Chapter of Romans cannot be read without feeling the contradiction of war and Christianity.

There are also many hymns that uphold peace. Prayers for the nation and the world frequently contain petitions for peace. The honor rolls in church schools instead of encouraging war, give touching evidence of war's cost in human life. Commemoration days usually exalt peace.

One of the interrogations of the questionnaire was: "Are any of the organizations serving boys and girls militaristic in organization, discipline and spirit?" Several replies discussed the Boy Scouts, all agreeing that there was no ground for alarm on the score of militaristic tendencies.

4. *What Church Schools Might Do.*

There must be greater courage of conviction on the part of teachers and leaders. If we believe that perpetual peace is right and possible, let there be no soft-pedalling about the belief. This conviction can be stated without disparaging those who hold other views, many of whom are ready to back up their convictions with their lives. These must be tactfully brought around to a belief in a collective effort for peace.

Armistice Day should be made the occasion for peace teaching. Too long has patriotism been associated with war. The highest patriotism may be shown in continuous peace service. There is a demand for a World's Peace Sunday, after the example of the World's Temperance Sunday. To have all church schools observing a simultaneous peace service would be one way of obeying the advice: "We must cover the country with talk and create public opinion."

Information should be given regularly about the League of Nations. It is an ideal scheme that has had an unideal commencement, but if this League does not work, another must be formed that will succeed. Nations cannot be allowed to be lawless any more than individuals. Many Christian people regard the League of Nations as an instrument furthering the Kingdom of God on earth.

Church school curricula must be arranged with peace teaching more consciously in view. There must be less teaching about Old Testament wars and more about the New Testament ideals of brotherhood, solidarity and love. The Kingdom ideal of Jesus must be interpreted in a universal way.

Church schools have an unequalled opportunity to educate for peace. The scholars are young. International peace may be taught as an extension of the rules for personal relationships that the scholars are learning. The New Testament is a peace book. The Master whom we follow is the Prince of Peace. It is constructive citizenship to support whole-heartedly the idea of church schools around the world educating for peace in order that the facts about the causes and effects of war may be known and that the peace ideal may become so dominant that wars will be impossible. Church schools have sufficient potential influence to achieve this. Religion, not religion alone, but religion motivating politics, education, science and business, can make world peace permanent. Without religion, and specifically without the Christian religion taught early and persistently to boys and girls, the international suicide of war will continue. The next great triumph of Christ and his church should be the creation of a world brotherhood that will safeguard world peace.

A Word from France

M. ARBOUSSE-BASTIDE*

No country craves peace more than does France. The utterly ruined city in which these lines are written and that only now begins to recover its previous life, stands to proclaim it better than any ministerial address. The legend of an imperialistically-minded France must be done away with forever. If our shouting for peace is not so loud as it is overseas, our desire for world peace is not less real and deep. What are we doing then to inculcate into the mind of youth the spirit of peace?

To speak the truth, there is no organized teaching for peace in our Sunday schools. This is not because we would leave it aside, but because of the natural limitations of the uniform lesson system. But if this teaching has no special and definite place, it is nevertheless a reality. I myself realize how occasionally such an opportunity is offered, and that it depends on the disposition of mind and on the opinions of pastors and instructors. I realize that it would be better to have a definite plan of peace instruction, yet the fact remains that our Sunday schools can and do educate for peace. Many an opportunity presents itself in studying the prophets, St. Paul, or the teachings of Jesus. The Sermon on the Mount, which is studied every three years and in several lessons, furnishes ample material for development upon this subject. For many years the pastors have been invited to devote one Sunday around Christmas to encourage the young people to think about the benefits of peace. "The capital thing for us," says M. Laroche, the Director of the Sunday School Society of France, "seems to consist less in giving striking titles to our lessons (which sometimes would still be equivocal or misunderstood and regarded as provocative to musty minds) less in that than in bringing into our teaching a spirit of genuine human brotherhood."

As a witness to our true pacific mind and to our desire to make it a general mind through religious education, I shall quote these lines from the *Sunday School Chronicle* (London, July 3) reporting the address of M. Laroche in Glasgow: "France is not so much the country of Napoleon, who by the way, seems to be admired more in the British Isles than in his own country, and who never has been held up as an example to the French child; France is rather looked upon today as the country of Louis Pasteur, the great benefactor of mankind, and as the country of John Calvin."

In the same manner I consider as a mark of our times the recent initiative taken by the *Fraternité* in the city of Nantes. They have just sent forth the following appeal to the parents of the 145 children of the Thursday school, out of which number 45 signed it within a few days:

"FOR PEACE, AGAINST WAR! AN APPEAL TO PARENTS!

"You tremble sometimes at the thought that this child, brought up by your care and with so much love, might be, when he reaches his twentieth year, mown down on a battlefield.

"Of what use is it to moan? You must act!

"For the present the fate of the nations is held in the hands of governments and diplomats, who, profiting by the lack of knowledge of the people, plunge mankind into the horrors of war.

*Pasteur in Rheims.

"That must cease. That will cease on the day when the nations well-informed about the actions of their leaders cannot longer be deceived.

"On that day no government will dare stir up any conflict without referring to the people.

"And on that day when the people will be the only arbiter of the fate of the nations, war will be dead.

"While waiting for this day, you in the Fatherlands must work through the disarmament of hearts to build up the great 'Internationale' of Human Brotherhood defined by this word of Jesus: 'You are all brothers.'

"Join our Society of the 'Children of Peace'!

"The 'Children of Peace' meet at the *Fraternité* every first Thursday.

"Special lessons on the horrors of war and the benefits of peace.

"Building up of character by giving up brutal games (play-war, etc.)

"Conditions of admission: (1) one must be seven years of age; (2) one must give up warlike toys.

"Fee—two cents monthly."

In the great drama of world activity we trust that France may play her part, overcoming through religious and moral education the false and cruel tragedy of hate and war until at length there will come into being a world-brotherhood—none other than the Kingdom of God.

A Program of World-Friendship in the Church School

JOHN LESLIE LOBINGIER*

No doubt the majority of church schools have some courses in their regular curriculum that have value in the important task of educating for peace. These incidental elements in courses that do not have as their main objective the furthering of the peace ideal should not be overlooked in a consideration of the church's efforts in this direction. As I think of the work of our own school during the past year, I think of parts of a number of courses that serve this purpose. Among those that come to mind may be mentioned: *A Travel Book for Juniors*, used by the sixth grade; some of the studies in *Heroes of the Faith*, used by the seventh grade; parts of *Our Church*, an unpublished course used by the ninth grade; *The World a Field for Christian Service*, used by High School Juniors; *The Conquering Christ*, used by High School Seniors; and *Problems of Race, War, and Industry*, used by a group of young people. Some of this may be called direct instruction; in some instances the instruction in world peace is very indirect; but it is all a part of the regular course of study.

The most valuable work carried on by our school, however, related to the theme under discussion, is what we call our program of world-friendship. This is a carefully worked out plan for each department from the Beginners' through the Senior High School group. The aim in view is one that has nothing to do with a discussion of war or even a discussion of peace. The

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aim is so to train children and young people that they will have a growing knowledge and understanding of the people of other social and racial groups, and that they will develop an attitude of friendliness toward them. This is the real foundation for all further education toward world peace, and is the principal thing that can be expected or accomplished during childhood, and possibly early adolescence as well. If this foundation is well laid by the church schools of this generation, we may have reason to hope for better results in the direction of international peace and good-will during the coming years. Any plan of educating for peace that does not seek to develop friendly attitudes and habits of friendliness, on an intelligent and understanding basis, is beside the mark. And nothing is more fundamental in any training scheme than such aims as these.

Our program of world-friendship provides a friendship period each Sunday morning in each of the four youngest departments (Beginners', Primary, Junior, and Junior High School), and in the Senior High School department it finds place for this element in the opening service of worship. In each of the first four groups the friendship period is made as distinct an element as the class period or the period of worship. There is never a sense of a sharp break, but a change in leadership sets this period off as distinct.

The three youngest departments of our school, including pupils of the sixth grade, have a two hours session each Sunday morning. We believe that the Sunday morning service is not adapted to their needs, and we therefore provide for them a program that is appropriate for their age. The enforced church attendance of small children, in order "that they may develop the habit" of church attendance, usually serves the purpose of developing in them habits of inattention and irreverence, as anyone may observe who watches them throughout a service or sees the devices to which parents resort to keep them quiet,—papers, pencils, candy, cookies, etc. However this may be, it has seemed to us wiser to keep the younger children out of the church service, and to provide them with something which they need and which they enjoy. This gives a longer time for our church school program on Sunday mornings, and makes it possible for us to include such an element as our friendship period without any sense of crowding. In the Beginners' department this period is very simple, and we need take very little time to consider it. It lasts only ten minutes, and usually consists of an appropriate story. In the Primary department, as also in the Junior department, the period covers fifteen minutes each Sunday, still allowing one hour for class-room work and ample time for worship, relaxation, and other elements.

The Junior High School department does not have the lengthened session on Sunday morning, but closes in time for its members to attend the church service. The time element is therefore more of a problem, and only ten minutes are allowed for the friendship period. Even so, the class-room period is shorter than we should like; but, on the other hand, pupils of this age have the opportunity to take Bible study for Junior High School credit two other periods during the week.

Each group chooses a particular interest which it is to follow for a period of three months. This decision in the minds of the pupils is related primarily to the matter of giving. They are really voting on the cause to which they would like to contribute their money during the coming quarter.

It is understood, however, that during the weeks when they are making gifts to this cause they will also be finding out as much as they can about it, and perhaps also doing some personal service for it, in addition to their financial help. In the older groups these decisions are very readily made by the pupils themselves, with considerable initiative and intelligence. Sometimes the discussion is conducted entirely by the group itself; sometimes its own committee discusses the matter and makes its recommendation to the larger body. With the two youngest groups of children this is more difficult, but even with them it is possible to secure much of the same value. Even though the suggestion is made by the leader, they may feel themselves to be determining their own policy by voting upon that suggestion. Everyone knows how readily children respond to suggestion, especially if it is made with enthusiasm, and in a way to enlist their full sympathy. The important point is that they should feel themselves to be deciding their own policy.

While the leader permits each group to have full power of self-determination, he tries not to forget that he is their leader and their guide. His guidance, however, is usually indirect. He may utilize an appropriate opportunity to tell a story that suggests some cause for which he would like to have the group vote; and that indirect suggestion may bring the result he desires. Without in any sense dictating, he may take his part in a committee's discussions in so tactful and effective a way as to influence its decisions. His aim of course will be to broaden their circle of interests, so that they do not confine themselves to the same type of interest from quarter to quarter, and also to ensure a choice, if possible, that is appropriate to them at their particular age and stage of development.

So far as possible we try to make the choice cover a rather wide range of interests. These may include interests in their own community, that come definitely under their own attention; they may include so-called social service interests in some city; they may include so-called home missionary enterprises on the western frontier, among the southern highlanders, with the American Indians, and the like; they may include so-called foreign missionary enterprises, anywhere in the world; they may include humanitarian efforts in other lands, such as the Near East Relief, or the starving children of Germany. We try to develop the feeling that all of these are of a piece; they are all friendly interests that fit appropriately into a world-friendship program. We make no distinction between missionary and non-missionary, sacred and secular, home and foreign, community effort and international friendship. They are all enterprises that tend to produce the end in view,—better understanding of other groups, with friendly attitudes toward them, and friendly activities for them. Our program therefore gives large place to missionary effort, but it is broader than missions. Probably more than half of the decisions made are for causes that constitute a part of the missionary program; the greater part of the children's money, therefore, may be said to be used for missionary purposes; but they are in no way restricted, and there would be no one to oppose them if only half as much of their money were used for missionary purposes. Of course there is some opposition, for there are some who feel that all of the children's money, going to outside causes, should be used for some form of denominational missionary work; their opposition, however, is decreasing, and the church has taken the other point of view.

It has come to be an unwritten custom, but understood as quite binding,

that the same interest will not be pursued for more than three months during any one year. This has been found to be very desirable, for it makes for a variety of interests. The more definite, and concrete, and personal the cause, the more vital the interest, and therefore the more worth-while will the whole project prove to be. They never give to a "Board," or to "Foreign Missions," or any other enterprise as indefinite and inappropriate for children. Instead, they give toward the support of a certain child in a certain school; they give to make possible a kindergarten in China; they give for the children's ward of a hospital somewhere. Their causes are sufficiently concrete to make it possible for the children to follow them with their interest, and their search for further information, and their gifts, and their other forms of service and helpfulness.

After the interest is decided, the young people themselves (in the three older departments) work out their program for the quarter, and usually it is they who carry it out after it has been determined. The younger children take considerable part in the working out of their program, even though they cannot be expected to contribute the originality or initiative in determining it that is possible with those who are older. The program may be changed as the project progresses, because of factors unforeseen. It may include stories and talks by members of the group, an occasional visit from an outsider, an informal dramatization, the exhibition of curios and articles from the place under consideration, the making of a chart, and other similar elements. Sometimes the committee will outline the program very simply, assigning an item to each class in the department, and thus calling forth varying degrees of original interpretation and expression. Children as young as those in the Primary department often make suggestions that help in the development of the program; but of greater importance is their participation in the carrying out of the program. They can bring pictures, for example, to be sent to their far-away friends; they can gather pictures of those far-away friends and use them in helping to make charts; they can bring toys and other gifts, and pack them into a box to be sent as an expression of their friendship; they can tell back a story that has been told to them; they can act out such a story in a simple, spontaneous way, thus depicting the lives and customs of these people of another land; they can jointly write a letter to these distant friends, contributing thoughts and sentences while the leader writes them on the black-board. These suggestions are not theoretical; they are some of the ways in which our Primary department pupils have recently participated, that happen to come to mind at this moment.

The participation of the older groups has been, of course, with a decreasing amount of adult suggestion and guidance. Their aim is to find out as much as possible about the lives of the people with whom they are concerned; to look at their customs and different traditions appreciatively; to discover their needs; to bring these facts before their own number in as vivid a way as possible, by any methods at their disposal. Their purpose also is to show their friendly interest in a concrete way. They have regularly used envelopes for their contributions, appropriately printed and stamped, so that each Sunday they are reminded of their cause by the printed word.

From what has been said it will be evident that we are trying to unite in one program the elements of instruction, service, and giving. All ought to be directed toward the same end, so that the effort may have the success that comes from the concentration of attention. If a group is trying to secure

information about the people of Thibet, giving its money toward its own school expenses and toward the support of an orphan in India, and at the same time preparing a Christmas box for a family in the city slums, its attention is being too much divided, and its energies dissipated. But when a group decides upon only one friendly interest at a time, and uses that as the channel for its various expressional activities, it is possible to develop that interest in an effective way.

There are frequently very real difficulties in the way of unifying these three elements into a single program. Consider the element of service, for example. There are so many worthy causes constantly coming to attention, calling for children's personal service, that it is easy for them to be led off into half a dozen different activities at a time. Not only will the suggestions come from their own group, but more frequently earnest and interested individuals on the outside will bring these good causes to the children's attention, if they are able to do so, and urge their help. The leader of the world-friendship department sometimes finds it necessary to ward off these outside suggestions, in order that the young people may be permitted to continue the working out of their own particular problem without being diverted into other channels.

The matter of giving frequently proves to be a difficulty also. In many instances children are not able to give their money to their particular friendship cause on account of the rule or custom of their school. If children's contributions through the church school are used for the local church, or for the expenses of the school itself, there is no way of linking up this element completely with the rest of the friendship program; neither is there as much incentive to generous giving as there would be if their gifts were used for the causes which they had themselves determined, and toward which their attention was being centered. If their contributions are used for "missions" in general, without any specific designation, there can be no feeling of relationship to the friendship interest. Like many other schools, ours has for some time followed the policy of using the children's gifts for some benevolent cause, to be determined by the young people themselves. This makes it possible for them to relate their giving to their friendship interest for the quarter, and thus to link together the various elements in the program.

This plan very clearly gives large place to the principle of self-determination. It is the pupils' project. They make their own decisions, and act as much as they are able upon their own initiative. There is no feeling that an adult scheme has been superimposed upon them. This plan, moreover, allows for the freest and fullest activity. Not only is there the activity implied in self-determination, but in the carrying out of the project there is abundant room for activity of many kinds. Such activity is not only a source of sustained and growing interest, but it is also an important part of the learning process. The important place of the leader ought also to be emphasized; a considerable amount of pupil-determination does not imply that the place of the leader is unimportant. On the contrary, such a method demands a leader who is sufficiently skillful to lead while remaining much in the background, and to guide by indirect suggestion.

In conclusion, there are certain advantages in such a plan as this that may be mentioned. (1) It serves to break down the partition between missions and other friendly enterprises. Dr. Gates somewhere speaks of the disadvantage of a mission holding itself aloof, "lest it come to be regarded

as an elective system in piety." There should be nothing different or exclusive about the missionary effort; it is essentially the same as other adventures in friendship, and should be so regarded. Such a program as this tends to place it in the youthful mind as of the same nature as any other friendly and helpful type of activity. (2) It helps to make children intelligent in regard to other social and racial groups, understanding their customs, and life activities, and needs. (3) It calls forth real help for needy causes at home and in other lands, and does so in the spirit of friendliness. (4) It develops initiative and self-expression on the part of the participants, and therefore has real educational value. It is character training. (5) It results in a growing attitude of friendliness toward other individuals and other groups of the human family, and it is the beginning of the habit of helpfulness toward such groups and individuals. This is elemental in the task of educating for world peace. More specific courses and discussion groups bearing upon international problems and the questions of peace and war must come later, but this seems to be the kind of foundation that needs to be laid in childhood and in early youth.

The Possibilities of the Daily Vacation Bible School

ADALINE C. GUENTHER*

The vacation Bible or church school can be and is a most powerful agency in educating for peace. Its methods in so doing are based on the assumption that world peace will be built on a foundation of understanding and sympathy, leading in turn, to a feeling of brotherhood among the nations. Children themselves are totally lacking in the elements of racial prejudice upon which the germs of war can feed. Therefore, in order to bring permanent peace between the nations of the world, we must simply avoid exposing the children of this generation, the active members of the next, to the invidious attacks of prejudice and misunderstanding. Since this however is well nigh impossible in most communities where feelings of racial superiority and racial fear run riot, it must be actively combatted, and overcome, just as distinctions and hatreds between the classes are being wiped out. The story has been told of the man in a western industrial center who had become exceedingly bitter towards the "wops" and "hunkies" then over-running the plant. He had become really fanatical on the subject and his daily comment ran in the form of having them "all lined up and shot—that's the only way to get rid of them." His small daughter, in attendance at the week-day school of religion began to feel the conflict between the atmosphere of her home and the principles and teachings exemplified in the school. It was not long before the unnatural feeling of antagonism was superseded in the heart of the child by the easier, more child-like friendliness towards her companions in the school. She carried the doctrine and the story of these friendships home—and after a time materially modified her father's harshness towards those of another race.

It is in exactly the same manner that the vacation Bible or church school, utilizing the important elements of longer, consecutive periods, can make a vital contribution towards the church's program of education for peace.

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Every morning's program in the vacation school includes an offering, either for direct missionary purposes, or for the further extension of vacation schools among less fortunate children. In this latter instance especially, some consistent effort is made to bring the children to feel a conscious relationship between themselves and those who are doing the same things, playing the same games, hearing the same stories, in the nations around the world. This feeling of connection is heightened in many cases by the exchange of "surplus material" between the schools of different nations.

The longer time which the vacation school has at its disposal lends itself to the working out of more ambitious projects along the line of educating for world citizenship. Probably the most thoroughly worked out of these projects is the one which has been carried through by the Vacation School of St. Bernard's Parish, Bernardsville, New Jersey. There the director carried through a four-year course considering in the first year, Training in community citizenship; in the second year Training in state citizenship; in the third year, Training in national citizenship; and in the fourth year, Training in world citizenship. Each year a large model was made of the subject the school was studying, with each department contributing its share towards the completed project. The last year, when they were working out together the relationship existing between themselves and the peoples of other lands, the pupils built, on a space thirty-five by twenty-seven feet, an outline map of the world, and within the boundaries of each country they put a model of the best that country had contributed towards world civilization. In England they built the Houses of Parliament and Westminster Abbey; in Holland, they put the Hague Peace Building; in Spain a tiny replica of the statue of Columbus; in the United States the statue of Liberty Enlightening the World—and so on around the world. At the end the children worked out their idea of a world flag, as they themselves saw it. They began with a tiny circle which represented their own small community and their homes. Around that they placed a larger circle with the seal and flag of their state. Enlarging beyond their state, came the circle with the eagle and the United States seal and the stars and stripes. Outside of that was a circle on which were stitched the flags of all nations, on a basis which to them represented God's common gifts of light and air and water to all peoples—and to finish the flag they placed the whole on a background of blue,—meaning, as the children said, "God's kingdom of all of us". Those children, who have finished this four year course of training in world citizenship have an intelligent interest in, and regard for their neighbors in other countries, and a clear understanding of their duties as part of God's Kingdom of all of us.

It is for this type of definite training in world citizenship and brotherhood that the vacation school is particularly fitted. The daily program of each school contains also a place for the salute to the Christian flag, and the pledge to the "Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love." In addition, as mentioned above, the vacation school has sufficient time to allow the children to express their training in definite forms of service and thus to continue the impression day after day. It is no idle dream to conceive of a generation, educated beyond nationalism into Christian world citizenship, forever banning war. But it can only be done through the children, and to this end the vacation school can materially contribute.

II. THE YOUNG PEOPLE'S SOCIETIES AND WORLD PEACE

And What of the Young People's Societies?

Thirteen denominational and inter-denominational young people's representatives were circularized upon the subject of peace education with the following response:

(a) *The Brethren Church.* "Among the religious bodies contributing their distinctive share toward the progress of the nation and of the world, none is so small or insignificant but that it gives at times a larger contribution than its more imposing partners in the Christian family. Of such are the Friends, the Mennonites, and the Brethren.

"The one outstanding characteristic of these bodies is not their garb or their exclusiveness, but their sincere advocacy of peace. Non-resistance it is called among them, and is taught as a fundamental doctrine of their faith. The modes of baptism of these three bodies are as far apart as the poles, but the three are a unit on the doctrine of non-resistance.

"The young people of the Brethren faith accept the doctrine as an inheritance and later as a fundamental contribution of the Christian faith toward the welfare and progress of the world, believing the principles of the Sermon on the Mount to be literally the best principles upon which a world order can be builded.

"If future wars are having foundations laid in the prejudices implanted in the minds of youth, it is equally true that a warless world can be brought about through the implantation of prejudice in favor of peace. The tradition of the Brethren is all in this direction."—GEORGE H. JONES, *Supt. of Young People's Division.*

(b) *The Congregational Church.* "Among Congregationalists, there has been no prescribed curriculum for the young people's societies. A large part of the groups use the Christian Endeavor topics; there is usually at least one topic during the year which has a peace theme. This department made special effort to have the topic for July 13 discussed from the standpoint of the causes of war and the methods now being suggested to abolish future conflicts. A bibliography was printed in *The Wellspring* the week previous to the meeting, and the suggestion was made that each group should study the question long enough so that some conclusion, in the form of resolutions and program, might be reached by the society.

"We have been providing a series of optional topics which are being use by a large number of societies. At least ten of the topics for the latter half of the current year involve the possibility of discussion on some phases of peace.

"The senior Christian Endeavor topics for 1925 are built around the idea of 'friendliness.' While many of the topics are inferior and the treatment will often be unsatisfactory, yet the dominant idea for the year should help develop a basic attitude which will make for peace.

"The National Council resolution on war is being incorporated into our educational program as much as possible. *The Supplement to Plans and Methods for Congregational Young People* devotes one section to world

service and another to social ethics, both having a direct relation to the question of peace.

"The department of missionary education provides study material concerning people of other lands and suggests projects of service. Our college groups are discussing racial problems, war and industry more than any other issues.

"Behind all of this is the main attempt to create a proper attitude of good-will, sympathy and helpfulness.

"What in addition, may be done? The following are some suggestions in which we are interested and toward which we are trying to move gradually:

"(1) Substitute real study and discussion courses for the hit-or-miss set of topics usually followed. In these courses social and international problems should have a regular place, and the spirit which makes for peace should run through the whole outline.

"(2) Make more use of the people in the local community who can bring enlightenment regarding war and peace. For example, the foreigner, the labor union leader, the representatives of peace organizations, persons who have traveled, etc.

"(3) Attack such issues as the race problem close at home. Real brotherliness demonstrated in these spheres will eventually develop into a wider brotherhood.

"(4) Make a real study of the life of Jesus from the problem standpoint or from the social viewpoint.

"(5) Have a regular current event period at least once a month in which vital issues are presented and considered.

"(6) Have an occasional book review period in which books of current worth are discussed."—HARRY T. STOCK, *Student and Young People's Secretary*.

(c) *The Presbyterian Church in the U. S. A.* "What we have done in the young people's societies of our denomination is so general that there is no statement that would be of any value under the theme 'Peace Education Among the Young People's Societies.' We have not attempted a special campaign. We have, with Christian Endeavor in general, attempted to emphasize the idea and to get young people's societies to include now and then a topic on the proposition, but we have not given it special feature attention to an extent that would warrant any statement that would be of any value at all."—WILLIAM R. HALL, *Director of Young People's Work*.

(d) *The Reformed Church in the United States.* "The young people's department of the Reformed Church is doing everything possible to help the young people of our denomination to understand the real meaning of and the immediate practical necessity for world brotherhood and to help them to develop the ideals of world peace. In our young people's society program we have included a number of topics emphasizing the necessity of abolishing war and giving very definite material to help make such topic discussions interesting and profitable. Our young people's paper, *The Way*, has not only carried such topic discussions, but also a recommendation of the pageant, 'Good Will, the Magician,' which we are suggesting for use by junior societies and in Daily Vacation Bible Schools. We are also using

the columns of *The Way* to suggest new books which touch upon some phase of peace education.

"We are trying to make our program of missionary education a means of helping our young people to understand better the life and customs of other peoples—a challenge to friendship rather than to a condescending type of assistance.

"We believe that we must increasingly emphasize Christian citizenship in world terms and that wherever we can help our young people's society and our young people's division of the Sunday school to face this all-important question we have rendered a real service."—CATHERINE A. MILLER, *Secy. Young People's Department*.

(e) *United Christian Church*. "We are making no special promotion in the interests of world peace in our Christian Endeavor program material, except to suggest in our C. E. booklet that at least one meeting be given to this subject throughout the year with two papers read and discussed."—CYNTHIA P. MAUS, *Young People's Supt.*

(f) *The United Society of Christian Endeavor*. "The international, interdenominational and inter-racial character of this young people's movement is in its very essence an education for world peace. The Christian Endeavor movement, for example, has more than four million members, representing nearly one hundred denominations in practically every country on the globe. There are more than two thousand Christian Endeavor societies in Germany. Great Britain has ten thousand societies. Christian Endeavor societies have been formed in every one of the new European republics. India and China have hundreds of societies. Some of the denominational young people's organizations, notably the Epworth League, are also international in their scope. Membership in such an international fellowship is in itself a powerful factor in education for world peace.

"The international gatherings of young people bring together representatives of all races and nations. Eighteen thousand young people, representing thirty-seven nationalities, attended the World's Christian Endeavor convention in New York City in 1921. The European Christian Endeavor Convention held in Hamburg, Germany, a few weeks ago, was attended by delegates from every country in Europe.

"The Holiday Homes, maintained by the British Christian Endeavor Union, have been important factors in developing fellowship between the young people of England, France and Germany. These homes have been re-established since the war and German young people spend their vacations there in Christian fellowship with their English friends.

"The discussion topics for young people's devotional services, prepared by the Interdenominational Young People's Commission, are used by young people's societies in every part of the world. Each year, in these topics, provision is made for the discussion of world peace and international fellowship.

"Every state and international Christian Endeavor Convention will include on its program this year a message on world fellowship. More than one hundred thousand young people will attend these meetings. Thousands more will be reached in conferences and conventions under denominational auspices.

"The United Society of Christian Endeavor is launching this fall an

essay contest on world peace open to members of young people's societies. An oratorical contest on world fellowship will be part of the program of the International Christian Endeavor convention in Portland, Oregon, July 4 to 9, 1925. A representative will be chosen from each state in a series of elimination contests, and these young people will compete at Portland.

"There is need for a text-book, written especially for young people, which will emphasize the values of peace rather than the horrors of war. Such a book could be used as a text on world-fellowship in thousands of young people's society study classes in America and foreign lands. The Christian Endeavor movement hopes to produce such a volume. We ask the help of all friends who believe in world peace.

"The United Society of Christian Endeavor is not a pacifist organization. It seeks to hold before the young people of the world the highest ideals of Christian patriotism. The service flag of the Christian Endeavor movement in the world war carried more than three hundred thousand stars. The entire organization co-operated heartily in every plan for patriotic service. But Christian Endeavor is also seeking to teach young people that they are citizens of the whole world and that they owe friendship to all young people regardless of color, creed, language or nationality.

"If world peace ever comes, it will be on a platform of definite allegiance to our Lord and Master. Perhaps the largest contribution of the young people's societies to the cause of world peace is that in these organizations more than five million young people in all the world are being trained to exalt the Lord Jesus Christ in their daily living."—EDWARD P. GATES, *General Secretary*.

The editor knows from his own contacts with young people's groups that much more is being done along the line of peace education than these reports would indicate. It is to be regarded as heartening that the young people themselves are moving in advance of their leaders.

Methodist Students Point the Way*

Church councils, as a rule, are gatherings of maturity. Ministers, men and women of influence, and zealous saints make up the register. Only rarely is youth represented and still more rarely does the voice of youth become articulate. Youth is not supposed to be interested in the major concerns of the church, and it may as well be added that youth is not interested in the major concerns of the church as traditionally expressed. But at Louisville in April there was held a real church conference of youth. Methodist young men and women to the number of 500 from 122 different colleges and universities demonstrated themselves to be fully alert to the *vital* issues confronting the church, and to have definite opinions as to how these issues might be met.

Though the conference considered five major subjects, we can give our attention to but one, that of war. Stanley High stated the mind of the convention when in his keynote address he declared: "We don't want to

*A review of *THROUGH THE EYES OF YOUTH*, *National Conference of Methodist Students, Louisville, Ky., April 18-20, 1924*. (Abingdon Press, New York, 1924, 193 pp., \$1.00 net.) (No.)

be called 'Communists,' we don't want to be called 'Radicals,' we only want to be called Christians. . . . We don't want to be branded as 'pacifists' or as 'conscientious objectors.' We only want to be branded as Christians."

And fearlessly, sanely, and constructively these young students examined war from the mind of Christ. Somehow, they said, it seems a little peculiar to talk about the boundless love of God and then set out to kill God's children. It seems strange to express faith in men and then to set out to prepare against them. And yet, because the convention was democratic every point of view was expressed. Preparedness and pacifism both had their innings.

As the upshot of the whole discussion the following War Memorials were submitted to the General Conference:

"Whereas, We realize that war is the greatest of all crimes, because it includes all crimes;

Whereas, We have seen that war is self defeating as it fails to accomplish its own purpose;

Be It Resolved, That we, the official delegates of the National Conference of Methodist Students—

1. Memorialize the General Conference of the Methodist Episcopal Church, North and the Methodist Episcopal Church, South, that the church, as such, shall never again officially bless or sanction war.

2. That we memorialize the General Conference of the Methodist Church, North and South, to bring their influence to bear on the President and Congress of the United States, in joining the World Court or entering the League of Nations, or any substitute which will help to overcome the present status of international chaos, and which will substitute legal methods for physical force.

3. That we call upon the church to urge the United States to take immediate steps through international organization towards the outlawry of war.

4. That we as individuals, in entering our life work, seek to eliminate, directly or indirectly, any of the cause or forces leading to war."

A further resolution was adopted concerning Military Training in Colleges:

"Whereas, The ultimate purpose of military training in our colleges and universities is preparation for war, and,

Whereas, The psychological influence is detrimental to, and not in harmony with, the Christian attitude of mind, and,

Whereas, Military training is a positive contradiction to the teachings and principles of Jesus, and,

Whereas, The physical benefits accrued from military training can be provided by other methods of physical training. Therefore, be it

Resolved by the National Conference of Methodist Students assembled in Louisville, Ky., April 18-20, 1924, that we urgently recommend to the Methodist Church that it immediately set as its aim the abolition of military training in all its colleges and universities."

Courageously and intelligently Methodist students have pointed the way, are the young people of other denominations ready to follow?—C. M.

III. THE PUBLIC SCHOOLS AND WORLD PEACE

What the Public Schools Are Doing to Educate for World Peace and How the Teaching of Patriotism Is Related Thereto

FANNIE FERN ANDREWS*

In his address before the Canadian Bar Association on September 4, 1923, Secretary Hughes said: "There is no path to peace except as the will of the peoples may open it; but all things are possible if nations are willing to be just to each other. . . . The question is not of any ambitious general scheme to prevent war, but simply of the constant effort which is the highest task of statesmanship in relation to every possible cause of strife, to diminish among peoples the disposition to resort to force and to find a just and reasonable basis of accord."

It is significant that the Secretary of State of a great nation like the United States, whose experience renders him eminently qualified to appraise the world situation, should declare in language as outspoken and frank as it is simple that the way to secure world tranquility, and consequently the highest interest of each nation, is through just and fair dealing between the states of the world, and that this is only possible when the will of the peoples so orders it. The formula is simple; no one denies its truth; but how to turn the will of the peoples in this direction is the great problem. Various plans for world organization and world co-operation are working to this end and these should be supported, but to work fundamentally, peoples must weave the ideal of world comity into the warp and woof of the national life. The citizenship of every country must include the ideal of just and fair dealing between the states of the world. This conception of citizenship in no way conflicts with the generally recognized obligations of a citizen to his family, town, state and nation, but on the contrary, tends rather to intensify the importance of these obligations, and to show that these, together with those that involve responsibility beyond the nation, make up the sum total of citizenship necessary for the country's highest welfare. In performing his duties well in any one of these ways, one becomes a better citizen in all other respects. As family devotion is one of the most essential characteristics of the members of a great country, so service which exalts a nation is a contributing factor to world progress. Nations will be willing to be just to each other, making all things possible as Secretary Hughes has pointed out, when the patriotism of every country includes this great purpose.

We are faced with the problem of turning the will of the world toward peace and of eliminating the disposition to resort to force. Long established desires and customs can be uprooted only through education, which must become a directing force in international relations if we can ever hope for a new attitude in world affairs. What lies in the future depends upon the youth of today. A new world could be made through a universal training of youth in the ideals of good comradeship and interdependence. The only sure way to turn the will of the world toward peace and to eliminate the disposi-

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tion to resort to force is to train the coming generations to desire fairness and good-will among nations. Education as an agency to promote world justice should be put to the actual test. The schools of all countries should mould the thought of the children to this vision. We must train the youth of the whole world to regard citizenship as including the obligations of world relationships and to realize that good citizenship involves the obligation to promote good-will among nations. No one nation can establish world comity, even though its national ideals include the obligation to treat other nations justly and honorably. This is an international problem and must be solved consciously and with determination by international agreement.

Before the World War, a significant effort was made by the leading states of the world to secure international co-operation in education. The great purpose was to establish an International Bureau of Education for the realization of plans and measures which were on the program for discussion at the International Conference on Education at The Hague. In 1912, the American School Peace League, called since 1919 the American School Citizenship League, whose aim is "to promote, through the schools and the educational public of America, the interests of international justice and fraternity," was instrumental in interesting the Government of the United States in an International Conference on Education. At the request of the United States Commissioner of Education, First Vice-President of the League, the United States Government consented to suggest to the Netherlands Government the calling of such an International Conference on Education. Invitations were sent by the Netherlands Government to the Governments of Europe and Asia, asking for the appointment of delegates to a conference which should meet at The Hague. The author, who was the Secretary of the American School Peace League, at the request of the United States Government and the Netherlands Government, visited the Minister of Foreign Affairs and the Ministers of Education in the countries of Europe during the summers of 1912 and 1913 for the purpose of explaining the objects of the Conference. Final invitations were sent out by the Netherlands Government calling the Conference for September, 1914, and almost simultaneously with the sending out of these invitations, the Department of State of the United States sent a circular telegram to the American diplomatic officers in Europe and Japan, instructing them to confer with the Minister of Foreign Affairs, or, with his permission, with the Minister of Education for the purpose of securing the acceptance of the invitation by the Governments of those countries. Sixteen States, including all the great Powers except Germany, responded to the Netherlands invitation and appointed delegates. The breaking out of the World War prevented the holding of the Conference. This is one of the lamentable results of the war, for this Conference would undoubtedly have resulted in an international convention establishing an International Bureau of Education, which for the first time in history would have officially recognized education as a factor in the relationships of nations. The willingness of a country to make its educational system consistent with its avowed desire for peace and friendship constitutes the real test of its sincerity, an open proof that it really intends to live at peace with its neighbors.

During the Peace Conference at Paris, the author presented a resolution to the League of Nations Commission, requesting that an article be inserted in the Covenant of the League of Nations providing for an International

Bureau of Education, having the same general aims as those which were proposed in the program of the International Conference at The Hague. Although the specific article was not inserted, the League of Nations has established a Committee on Intellectual Co-operation which in time may develop into an international bureau similar in spirit if not in organization to the International Bureau of Education which sixteen states of the world had practically endorsed in accepting the invitation to the Conference at The Hague. This governmental movement for international co-operation in education has a long background of unofficial work carried on by peace societies and also by organizations specially formed for the purpose of promoting world peace through education. Supported by these efforts, teachers and teachers' organizations in the United States and Europe have not only succeeded in formulating plans but have made substantial progress in teaching world friendship in the schools.

For several years before the World War, the national organizations of teachers in the states of Europe had combined into what was called the International Federation of National Federations of Teachers. One of the chief departments of this International Federation was the Peace Section, which had for its object the working out of plans and policies for teaching peace in the schools. The American School Peace League was the American representative of this International Federation which held its annual meetings in the different capitals of Europe. The World War practically disbanded this International Federation.

In 1908 the American School Peace League was organized as an outgrowth of the National Peace Congress which met in New York in 1907. This Congress felt the need of beginning early in life to inculcate the broad ideas of international justice and universal brotherhood, and saw clearly that, what was then termed peace work in the schools, should be stimulated by an organization formed for that specific purpose. The object of the American School Peace League, as we have noted, was "to promote, through the schools and the educational public of America, the interests of international justice and fraternity." The years from 1908 to the present register a crucial period of the world's history, and the League, keeping always true to its aim, has pursued its activities consistently with the varying conditions characteristic of the period. Organized a year after the Second Hague Peace Conference, when it seemed as if the Hague Conferences had ushered in a new era, the League witnessed two movements which ran parallel to each other—one for war, the other for peace—until the conflagration broke out in 1914.

The World War created new obligations, and the period directly following, with its confusions and contradictions, called for a new assessment of national duties. It was to emphasize the obligation of the citizen in what was envisaged as the new world order that the name of the American School Peace League was changed to American School Citizenship League.

In its reconstruction program, the League made its first aim "to define the meaning of American citizenship." After a re-examination of the *Course in Citizenship and Patriotism*, published in 1914 and revised in 1918, the officers of the League were gratified to see that the Course not only defined citizenship in all its aspects, but laid stress on the constructive ideal of goodwill and co-operation through which alone the states of the world may

realize their highest progress. This Course, which comprises a book of nearly five hundred pages, develops from the first year in school the spirit of good-will and co-operation through the widening relationships of the child acting as a member of the home, school, town or city, state, nation, and finally as a member of the world family. Each year has registered a larger use of this book in the American public schools, and in response to appeals for information on the teaching of citizenship and international relations, the book has been sent to organizations and individuals in Europe, Asia, and South America. The principles underlying the definition of citizenship and patriotism, as stated by the League, are universal, a fact obviously emphasized by the use of an American citizenship course beyond our own borders.

The second aim, as expressed in the reconstruction program of the League—"to stimulate the teaching of American citizenship in the schools of the United States"—has been furthered by the League not only through the *Course in Citizenship and Patriotism*, but through the publication of *An American Citizenship Course in United States History*, which consists of a series of five books prepared for the elementary schools. The aim of this Course is to teach the social, economic, and political development of the nation, and to show the relations of these three lines of activities to similar lines of activities in other countries of the world. The Course leads pupils to make correct measurements of human values; to see that the problems of developing the resources of the United States, of extending industries, of developing education, and of working out the unique experiment of a federated nation have been solved by the representatives of different nations imbued with the American spirit of liberty and justice; to understand that the life of the Union has been intertwined with world movements, and that in the future our country is destined to play a larger part than ever before in the councils of world affairs; and to realize that the economic and moral welfare of our country is consistent with the welfare of humanity, and that this demands uninterrupted co-operation among the nations, and the reign of reason and justice founded upon international good-will.

The League has in view also the preparation of a course in geography which will recognize that the great aim in teaching geography should be to make peoples more intelligent about each other and that through geography the social conditions and the national ideals of peoples should be taught.

To emphasize the value of the co-operative spirit among states, which should be included in the national conception of citizenship, the League has promoted the observance of the Eighteenth of May in the schools. This has been called Peace Day or International Good-Will Day. The Eighteenth of May, which commemorates the opening of the First Hague Peace Conference, the first gathering of the nations in time of peace for the consideration of means of settling international differences by peaceful methods, is especially appropriate for concentrating upon the ideals of justice and world friendship. The Eighteenth of May has been observed in the schools of the United States since 1906, when the United States Commissioner of Education, Dr. Elmer Ellsworth Brown, recommended that the Eighteenth of May be observed as Peace Day in the schools. In 1912 and 1913, the United States Commissioner of Education, Dr. Philander P. Claxton, issued Peace Day Bulletins, entitled respectively, "Peace Day" and "The Promotion of Peace", which were prepared by the author. More than a hundred thousand

of these Bulletins have been bought from the Government, and sections of them have been translated into other languages, as authorized by certain European Governments, and distributed to teachers for the observance of Peace Day in the schools.

The third object of the League—"to co-operate with educational agencies in foreign countries for the promotion of international understanding through the simultaneous training of the coming generations of all nations to recognize the efficiency of peaceful agreements in regulating the constantly increasing relations among the States of the world"—is accomplished through the annual World Essay Contest, by which a study of world relationships is encouraged. Since the first year of its organization, the League has conducted an essay contest open to the seniors of high and normal schools in the United States. For a few years previous to the World War, and since the war, this contest has been open to the students of all countries. Two sets of prizes, known as the Seabury Prizes, are offered to normal schools and teachers' colleges and to secondary schools. The subjects of the essays for the present year were: For normal schools and teachers' colleges—"Methods of Promoting World Friendship through Education;" for secondary schools—"The Organization of the World for the Prevention of War." Practically every State in the Union is represented in the contest each year, while many prizes have been awarded to foreign students.

Through the World Essay Contest and the system of correspondence carried on by the League between the school children of this and other countries, a basis of mutual understanding has been laid, through which the spirit of good-will has been disseminated.

The work of the American School Citizenship League has been strengthened by the co-operation of outside organizations. The Committee to Co-operate with the American School Citizenship League, appointed in 1921 by the National Education Association at Des Moines, submitted a report of progress at this year's Convention of the National Education Association.

The idea of international co-operation among teachers' organizations was brought to the front again in 1913 when the Board of Directors of the National Education Association voted that its annual meeting in 1915 should partake of the nature of an International Congress on Education. Following a resolution passed by the Senate and the House of Representatives, authorizing such an International Congress, the President in 1914 sent invitations to all foreign governments having representatives accredited to the United States. Invitations were also extended by the National Education Association to educational associations in other countries asking that delegates be appointed to represent them at the Congress. This was held in Oakland, California, in 1915 in connection with the Panama-Pacific International Exposition. Although this Congress was unofficial in its nature, there were representatives from thirty states of the world, some officially accredited and others appointed by national associations of teachers.

The declaration of principles adopted by this Congress, held in the midst of the World War, and participated in by representatives of all the belligerent Powers, gave proof to the world that civilization, in spite of conflict and destruction, still rested on stable foundations. This International Congress

on Education appreciated to the full its responsibility for the creation of a new world order. To quote from the declaration of principles:

"Of all the institutions working for the unification of mankind and the improvement of the social welfare the school stands first, and, in consequence, the importance of the stand to be taken by those who direct public education and those who teach in the schools can hardly be overestimated. What our civilization will be a quarter of a century hence will depend very largely upon the attitude assumed toward these new questions of international relations by those who are responsible for the direction of public education in all lands and nations. . . . The Association reaffirms its approval of the American School Peace League, the organization of Peace Leagues among pupils, the observance of Peace Day, May 18, and the dissemination of literature bearing on international relations. The Association views with satisfaction the efforts made by the American School Peace League to secure the co-operation of teachers in other countries, and hopes that, in the future, similar school peace leagues may become active forces in the educational systems of the different countries of the world."

The World Conference on Education, held in San Francisco in the summer of 1923, registered a great advance in organizing the educational forces of the world in the interests of justice, amity, and the reign of law. This Conference was not a governmental assembly, although invitations were extended by the President of the United States to other nations as was done for the Congress of 1915. At San Francisco there were representatives from more than fifty nations, the greater part of whom were delegates from teachers' organizations who had been requested by the National Education Association to send delegates, as was the case in 1915. It was a magnificent group of intelligent, earnest, world-minded men and women who came together at San Francisco.

The plan of organization was well arranged for careful deliberation. The Conference was divided into eight groups, each having a specific subject for consideration. When registering, the delegates were requested to designate the group to which they wished to belong. Each group had a chairman and a secretary. The agreements arrived at by the group conferences were submitted to the plenary sessions for adoption by the entire Conference. The subjects of the groups were as follows: International Co-operation, Dissemination of Education Information, Conduct between Nations, International Ideals, Health Education, Universal Education, Rural Life Conservation, and The Pan-Pacific Union.

The outspoken comment one might make on the group conferences as well as on the plenary sessions was the serious frankness with which the delegates expressed their opinions. They never for once lost sight of the purpose of the Conference, which had been stated in the call: "To afford opportunity for educators of the various nations to agree upon principles and plans for the promotion of good-will and mutual understanding, which are universal in their application and which can be adopted as a definite program to be carried out in the schools throughout the world."

The agreements arrived at by the eight Group Conferences were presented to the plenary sessions for adoption, and the Resolutions, as finally adopted, constitute the working plan for the World Federation of National

Education Associations, which was organized by the Conference. The concluding resolution of the Conference sums up the spirit of the gathering:

"Be it finally resolved: That the economic, social and intellectual welfare of humanity demands uninterrupted co-operation among the nations of the earth, and the reign of reason and justice founded upon international good-will.

That such teaching will show the high significance of those things which enter into a true conception of civilization, and

That the acceptance and promulgation of these ideals will form a sound foundation for the promotion of higher spiritual values in the schools of the world."

The universal carrying out of these ideas will solve our problem of turning the will of the world toward peace and of eliminating the disposition to resort to force. The problem is a practical one, for we have already the great educational background established by the efforts of devoted teachers to promote world friendship through the schools.

Shifting the National Mind-Set

GEORGE A. COE*

War is, of course, a state of mind. This means not merely the mental processes that accompany and immediately precede hostilities, but also the entire set of readinesses that determine, in advance of acute friction, how a nation shall conduct itself with relation to friction-producing causes. Habits of thought and sentiment, which I shall here call the national mind-set, may and do make war while there is yet peace. They make it, not by hating other nations, not by desiring war, but by adjusting the whole mental mechanism so that, in certain situations, war-favoring reactions will occur as a matter of course. War seems to break upon us like an electric storm or an earthquake; it seems to happen *to* us. But in reality it happens *in* us, as a long, inter-connected series of events, the last of which—the call to arms and the actual fighting—merely carries out the nature of the series.

By changing the earlier members of this series in such a way as to establish a contrary mind-set, we could prevent war altogether, we could make it as obsolete as cannibalism. Suppose that all the children of the country were to be so trained and instructed that, a generation hence, the American mind should have a deep revulsion against the inhumanity of war, an intelligent realization of the futility of it, and at least a rudimentary understanding of the causes of international strains and of the ways in which people who do not desire war are nevertheless made to fight—if this kind of psychical preparedness were built up in our people for even one generation, we should be well on the road toward final emancipation. Looked at theoretically, this is entirely within our powers. If the educators of today were given a commission thus to shift the mental mind-set of the whole nation, and if they were granted a free hand, they could "turn the trick."

But these two "ifs" are the crux of a most difficult problem. The adults of this generation, who control the education of the young, are not yet con-

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vinced that lasting peace is practicable. There is still a general belief that armies and navies are a natural and necessary part of national life, and the people as a whole are still ready to be exploited by the special interests that act through our war-provoking statesmen. How, then, can we educate effectively for peace?

We have to deal here with a vicious circle. The mind-set toward war propagates itself from generation to generation, not by objective evidence that this is the only possible mind-set for a nation, but by naively assuming its own finality. Peace is made impracticable precisely by the careless belief that it is impracticable. Hence, in our schools, though we sincerely profess peaceful sentiments, we never bring ourselves quite to the point of producing in the young any mind-set that possibly could bring war to an end. The state as it is teaches patriotism toward the state as it is, though the state that now is has a mind-set toward war.

Under the influence of the Great War, in fact, in spite of the demonstration that it gave us of the futility of such conflicts, our schools are today under pressure to teach a more militant nationalism than ever. The American Legion—to name one outstanding example—has on hand a project for re-writing our national history in text-book form so that the events and personages of the past shall surely feed the nationalist sentiment of the present. One need not expatiate upon the amazing and humiliating folly of our fellow citizens who so little understand the real glory of the United States as to be unwilling to teach to children the unvarnished truth of our past; nor upon the amusing experiences that the Legion has had in its endeavors to secure backing for its enterprise from historians of repute. Our problem is, Can education break this vicious circle, and if so, how? The case, I opine, is by no means hopeless even in public education, but besides the public schools we have other powerful educational instruments that might conceivably be brought into play.

First of all, it is not to be supposed that the American people can be permanently committed to the distortion of history, or the evasion of history, in the public schools. Dogmatic nationalists cannot usurp the function, nor destroy the influence of the historian. It would be wise strategy for those who want the truth about war to be known to give active support to schoolmen who are struggling to have actual history rather than pseudo-history taught. Further, through pulpit, platform, and press, particular points in our history might well be spread before the people with a view, on the one hand, to inoculating the public against pseudo-history in the schools, and on the other, to spreading intelligence concerning the nature and the causes of war and the nature and the causes of peace.

This is not—note it well—a proposal to substitute a dogmatic pacifistic history for a dogmatic militaristic one, but to root out dogmatism as far as our fallible minds can do it. We shall get the deeper moral reactions, not by prescribing these reactions to children, not by doing their thinking for them or for the larger public, but by exhibiting the relevant data in their naked objectivity, and in their relations of cause and effect. War thrives upon misunderstanding, half-truth, prejudice. The cause of peace is naturally affiliated with the objectivity of the scientific and historic spirit. Possibly there is some significance in the fact that efforts to prescribe what shall be taught as history spring up coincidentally with efforts to prescribe what shall not be taught as natural science. Our appeal from both must be to facts,

to respect for truth, and to the reasonable and necessary authority of the expert. We should therefore seek and expect the support of scientific men in general for historical objectivity in the schools.

A second practicable step is to develop a discriminating patriotism in place of the patriotic ritualism that now prevails. It is true that many teachers endeavor to make patriotism intelligent, in a sense. They do it by recounting our national virtues, constitutional and other, so that our country is made to appear as the paragon of homelands. I shall not contradict this ranking of my country if I say that, however admirable America is, this method of teaching does not produce discriminating patriotism—the kind that is ready to make needed improvements. Add to this sort of teaching the salute to the flag, and what is the result? The main result is readiness to rise, follow, and fight whenever any administration sounds the tocsin of alarm. Thus it is that the public schools make the people pawns for almost any strong national leader who has an international game to play. This is the way to grow “cannon fodder”; it is not the way to grow citizens of a democracy.

If we must have a ritual of patriotism—and much can be said in favor of it—let us make it the expression of attitudes discriminatingly taken. Let us salute the flag for specific reasons, such as the use made of the Boxer indemnity fund, the unfortified Canadian boundary, and (not least) the tasks of world-helpfulness and world-peace that are still ahead of us. And let us add to the salute, at least for pupils who have learned the truth about international unrighteousness (our own included), a clause of consecration against all exploitation of the weak, and against all national selfishness and greed.

But, can we get even mild changes like these into our schools? The key to the answer is the schoolman. Are our teachers, principals, superintendents, normal schools, and teachers' colleges to regard the educator as a creator of social policies, or as merely a hired servant to execute the policies of the *status quo*? Is education to aim merely at efficiency in running our present social machinery, or is it, in addition, to attend to the defects in our social relations, and to assist in finding and applying appropriate remedies? The most prominent trend of the moment is towards efficiency in the narrower, the short-sighted, sense. But the trend is not unanimous,¹ and there is no reason to doubt that many a schoolman would gladly free himself from its mechanizing influence. Why should not the schoolman stand forth in his community as a leader of social thinking, convincing the parents, if need be, that the more creative type of education is what their children need? Such a community leader could mobilize latent good-will, and latent capacity for broad outlooks; he could rally the people to the support of science, of history, and of the higher patriotism.

But we are not entirely dependent upon public education. The private schools and colleges, if they but will, can profoundly influence the movement for permanent peace, and—what is more important—the churches, if

1. Bobbitt (*The Curriculum*) says that the school must find the points at which industrial life is least satisfactory, and then guide the pupil's study particularly towards possible improvement. Meriam (*Child Life and the Curriculum*) maintains that current social problems are properly problems of the school curriculum. These are examples of what is probably a minority view; but minorities are often more significant than majorities. Ellwood (*The Social Problem*), starting with practical sociology, arrives at the same point of view as to the function of education.

they will, can cast the deciding vote through the millions of children whom they reach. There is an enormous amount of moral power, largely latent, in the churches; they have, too, the advantage of a tradition, a professed loyalty, that squarely contradicts the whole war-philosophy. It will be far easier to get definite and practical education for peace into the church schools than into the schools of the state—easier to secure objectivity as to the facts, easier to meet the conditions of strong motivation. What, then, are the main points in a policy for such church education?

First, let the churches re-assert that the state is not a final moral authority for the citizen. This is an ancient doctrine, but it has fallen into disuse among Protestants. It is high time to recover the old position, and to teach children freely to judge, from their religious standpoint, the policies and the acts of their own government. A super-political conscience must be developed in and through church schools.²

Second, the customary sentimental generalities about war and peace should be superseded. They are not sufficient; neither is merely emotional opposition to war. Let the church school marshal facts, and teach them with a thoroughness that will point the way for the public schools. A thoroughly realistic approach to facts is the surest way to open the springs of strong and enduring motivation.

Third, let religious leaders study to become expert in the analysis of moral issues in current events and discussions, and let them lead the people in such analysis. This is different from assuming to tell people which is the right side in the debate concerning the League or the World Court and similar matters. What is needed, rather, is deeper moral appreciation. Many a well-meaning man is judging public questions narrowly, unethically, for lack of experience in making ethical distinctions. Such men need—all of us need—constant stimulus to look for the broadly human interest within problems of law and administration. The churches can do an extraordinary service by training the young to disentangle the threads in public issues, and to feel the cause of every man, woman, and child concerned in them.

Fourth, let the churches encourage the ripening of motives into definite decisions. We shall not get through with this business of war, perhaps, until large numbers of persons here and there go individually over the divide that separates them for good and all from war-making in all its stages. This is bound to start before long in the churches, it seems to me, and when it starts it is likely to spread among the young people. Not under emotional contagion, but in the sacred solemnity of cool thinking upon concrete situations, with a full realization of the costs, let our young citizens be brought face to face with this privilege of citizenship. How meaningful would faith, and consecration, and fellowship then become!

Even if the public schools and the church schools should continue their present policy of blowing hot and blowing cold, awakened parents need not do so. It is their privilege to declare the truth as they see it openly to their neighbors, and to bring up their children to the habit of the open eye. From such families will come at least a few prophets of peace who, even if their own generation stone them, will from their graves lead the forces of good-will to victory.

2. I have enlarged upon this point in the Teachers College Record, March, 1923. See also articles by Professors Cubberley and Gambrill in the September, 1922, number of the same magazine.

Educating for Peace in the Public Schools of New York City

HENRY R. LINVILLE*

Educating for peace is a new idea in public school systems. For that reason the courses of study in history or civics are not likely to discuss it. In fact, the printed syllabi in these subjects for the public schools of New York City do not even mention peace as a desirable condition. Hence, no connection is indicated between progress and the condition in society in which development is possible. Progress is emphasized, however, as the outcome of war. Three paragraphs taken from the "Course of Study and Syllabus in History for the Elementary Schools of the City of New York", Grade 6B, page 18, will illustrate the point:

The Civil War: Causes; Abraham Lincoln; the formation of the Confederacy; Jefferson Davis; Ford Sumter; the Monitor and the Merrimac; the Emancipation Proclamation; Gettysburg and Vicksburg; Sherman's March to the Sea; Grant and Lee at Appomattox; results.

Development of the Nation: The purchase of Alaska; a transcontinental railroad; immigration; great farms and cattle ranches; development of iron and steel; international expositions; the wonders of electricity; Edison, the great inventor; great cities and how the people live in them.

A World Power: The Spanish-American War, causes; Manila Bay; Santiago; results.

These are the outlines of three of the nine main topics for Grade 6B. The "results" of the wars are important and interesting, since in practice the children are drilled to remember them. For example, the results of the Spanish-American War as recalled by a fourteen-year old child are, "Cuba gained her independence. The United States gained the Philippine Islands and had the best navy in the world next to Great Britain". In general the children are not taught any kind of results other than political ones, or those that signify the gain or loss of power.

The "Development of the Nation" obviously took place in the time of peace, but there is no mention of the fact in the syllabus. A child when questioned on the possible relation between peace and the growth of the country is puzzled to know what the questioner is driving at. There is nothing in the syllabus and probably little in the teaching that sounds like that.

Considerable attention is given in the syllabus to national leaders, but the only national heroes, as indicated throughout the syllabus, are military ones, and the chief glory of the Republic is the winning of battles. The syllabus points out the fact that the teacher of beginners in history must be a good story teller. The syllabus says, "The heroes must live and act, and the teacher must give the impression of one who has witnessed the action, and must transport the children, in fancy, to the scene of the story". Thus, the dramatic instincts of the children are liable to be fed in large part by stories about military heroes.

In pointing out these characteristics of a syllabus in history, it must be understood that a syllabus represents minimum requirements in subject mat-

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ter. It also expresses the spirit of what the general public is willing should be taught. In other words, the syllabus is a static document. It does not move, and it does not inspire movement. However, the schools are not wholly unresponsive to the stimulus of new ideas and convictions that grow out of political and social conditions. The responsible officials may not manifest this response, for they are too close to the political or economic power that determines their continuance in office. But principals and teachers in many instances feel free to follow the inspiration of the times.

There are many principals in New York City who in their own way are taking up the problem of educating for peace. Few, however, believe it is possible to accomplish satisfactory results by the method of direct propaganda for peace, if indeed, they would be permitted to carry out such propaganda. The object is definite in any case, but the method of attaining it must be indirect, and especially experimental. Letters have been addressed by the writer to a number of liberal minded principals in the New York schools, asking for information as to work that is being done in educating for peace.

In one New York high school the League of Nations and the Bok Peace Plan have been discussed at certain school assemblies. In the English and Current Events classes the general question of peace has also been discussed. Shortly after the close of the war this high school for girls gave an elaborate pageant stressing peace before an audience of seven thousand persons.

In one elementary school the principal "suppresses war training as far as possible". She talks peace in the school assemblies and in the classrooms, and she omits war dates and questions in all the class tests. She points out the fact that teachers are not apt to stress the things that are omitted in examinations.

In another elementary school the principal in his assembly talks frequently brings to the attention of the pupils current topics bearing on war, such as investments in foreign countries, the cost of war to taxpayers in money and the possible cost of human lives, the cost of maintaining an army and a navy, the relation of war to foreign markets, etc., etc. The principal of this school favors the establishment of a definite course in the causes of war, "psychological, social, economic, financial, etc.", for elementary and high schools.

Still another elementary school approaches the problem of educating for peace through the method of "developing an intelligent social consciousness rather than by an attitude of pacifism". Individual interpretation and discussion of all social topics as they arise, the topic of peace as well as others, are encouraged. The newspapers and magazines are used as source material from the fifth year on. In the past year the World Court was the chief news topic for peace discussion. The propositions for the establishment of the World Court were studied in the higher grades of the school, and this discussion led to the more detailed study of the necessity for the prevention of war, and of the various efforts that are being made in that direction.

The principal of this school suggested to the eighth grade pupils that they develop the topic, "The Prevention of War", for their graduation exercises. The whole subject was taken up for general discussion and investigation according to the interests of each pupil. The pupils were encouraged to compare old and new textbooks in United States history as to the propor-

tion of space given to war. The principal also suggested a general outline,—personal and tribal methods of settling disputes, Abram and Lot, negotiation, who gains by war, modern destructiveness, the probable nature of future wars, the history of peace proposals, the League of Nations, the Washington Conference, and the like. Pamphlets and books on the subject were consulted. Compositions were written and discussed, and a unity was worked out for a graduation program. In the exercises each one of over fifty graduates of the school gave either an original address, a selection from a great speech, or a short quotation. The school in which this notable piece of work was carried out is Public School 166, Manhattan, New York City. The principal is Dr. John F. Reigart.

Further inquiry among principals of the City would doubtless disclose other interesting ways of presenting the problem of peace to the minds of our children. Dr. Reigart has developed an effective way of awakening a compelling interest in a subject which if approached more directly as propaganda would meet with immediate defeat not only at the hands of the military minded section of the public, but also from the school officials themselves.

Peace Education in the Schools of the Society of Friends

WALTER W. HAVILAND*

Most of the Friends' schools of elementary and secondary grade are in the vicinity of Philadelphia. These schools have been doing very little in comparison with what they ought to be doing, especially in view of the fact that they are supposed to have been at the job of educating for peace these two hundred years and more. By this time we ought to have learned a technique, that we might be able to turn to the schools that are just now catching a peaceful impulse and say: "This is how we have done it; go ye and do likewise." It is because we have not produced the goods rather than because of modesty that we do not rush forward with a well-seasoned program of peace education.

Many of our individual teachers, however, and some of our school organizations have, more or less casually and incidentally to be sure, done a great deal to instil and foster peace sentiment. This has been accomplished largely through the teaching of history, geography and literature. The first two text books in United States history in which military exploits and heroes were relegated to the background were written by Friends. Many Quaker teachers, in spite of the text-books they have been forced to use, have stressed and expanded the social and economic elements in history and the progress of civilization rather than the glories of war.

In teaching geography there has been an effort to help the children to find the strong and the admirable characteristics in the different races and nations and to avoid emphasizing how queer and uncivilized people are who differ in their manners and customs from Americans in southeastern Pennsylvania.

In literature we have not led our children to think that ideals of patrio-

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ism and virtue are best expressed in martial ballads and bloody epics, but that such expressions represent ideals belonging to periods of development which the world ought to pass through and outgrow. We have tried to set moral ideals and values before our children in the historical perspective, so that an act which violates the spirit of the teachings of Jesus will not be regarded as morally justifiable because it is glorified in a great poem or narrated in great prose. War may be shown as the persistent relic of a barbarous and by-gone age, outworn and outgrown as a method for settling disputes and adjusting difficulties, however time-honored its use, and demonstrably absurd, futile and wicked as an agency of modern progress.

In the weekly Bible lessons Old Testament narratives have been taught with the view of helping children to understand that the barbarous practices regarded as right in the days described in Judges and Kings have been entirely superseded by the standards set up by Jesus. The New Testament teachings of love, good-will, and brotherhood have been exalted to a higher place in religious education than anything of lower moral and spiritual value in the Old Testament. An honest and earnest effort has been made to impress upon children that the real program of Christianity is the practical extension of universal friendliness.

At school entertainments peace poems have been recited and in some schools more or less elaborate pageants have been presented. These pageants are usually more effective upon the children when they develop and write them themselves. Ready-made pageants forced upon children, though often more artistic are not usually so educative. Good little pageants may easily be worked out, based for example, on that excellent set of international posters, "Children of Many Lands," obtainable from the National Council for the Prevention of War, Washington, D. C.

Some of the best work in educating for world peace done in our elementary schools has been done in the school at Lansdowne, Pa., under the direction of the sixth grade teacher, Sara Sawyer Cheyney, now at the Friends' School, Baltimore, Md. Let us read her own account of her effort and plan:

"Because I could take only an absolute pacifist's position in the World War, I was naturally interested in the possibilities which our Friends' School afforded for teaching peace ideals to children. I was guided mainly by my own emotions on the subject, and so, in a more or less blind way, and through the medium of geography, history, and the *living* citizenship of which our children could partake through their civic club and other activities, also through the general Quaker ideal, with the great amount of idealistic literature available, I did teach peace ideals. I hoped to make our children internationally minded and advocates of non-resistance.

"From the beginning of the sixth year to its end I endeavored to have our children's work hold the note and tone of conscious *world* citizenship. During one of our discussions someone had said that if only *more* people would realize the necessity of working toward world co-operation, it would be so much sooner accomplished. Billy F., who saw everything in the light of a play or a story, said that he wished we might write a play on the subject and invite people to see it.

"As a consequence when the time came for our school to decide on a May entertainment, the Sixth Grade was eager to take that responsibility. The whole class was in sympathy with Billy's plan, and the work began.

The children decided that the main thing they wished to show through their pageant was that *all* nations and civilizations have contributed towards the good of our world. They decided upon a general outline, made a list of characters which it would involve, etc. They divided the work according to interests. For instance, Joseph C. chose to write the speech which the Englishman would make, partly because there was a bit of Tennyson, his favorite poet, which would fit in beautifully.

"It wasn't until I was preparing a brief talk on this subject for our teachers' meeting that I began to realize how great was my need for analyzing these peace ideals I had been trying to teach, if I hoped to make my work as effective as I desired. In other words, I realized how one needed to know just *what* one wanted to teach, and just *where* and how it could best be taught. My husband and I spent long hours in working over the thing as scientifically as we could.

"The *main* objectives which we came to believe should be taught in order to build up the complex of International Good-will fall under the following headings: 1. Love; 2. Understanding; 3. Sense of Responsibility; 4. Faith; 5. Co-operation. We placed the main objectives according to subjects and grades. We found that among the subjects taught in our elementary schools *all* were useful tools toward teaching these objectives, but that literature and the social sciences, including the social life of the school which involved playground activities, civic clubs, athletic clubs, etc., were the main springs. Music and folk-songs could be made to have an important place.

"The plan for teaching peace ideals through our analysis has not yet been carried out experimentally. If it is tried, it may be visualized somewhat as follows: 1. List of main objectives. 2. Under each objective a number of suggestions for teaching it in various subjects. 3. Individual teachers (whole schools whenever possible) develop as many as possible of these objectives. 4. Profit by experience—attempt to standardize, so that the plan can be used by teachers anywhere, much as an outline of study for any subject is used."

What Shall Education Do About Pacifism?

A. J. MUSTE*

Pacifism, like every other "ism," doubtless means many things. Hard and fast definition is out of the question. I can but venture my own description of the phenomenon under discussion.

Pacifism is a philosophy of life, an attitude toward the world, a social method. It is a conviction that violence, the coercion against their wills of individuals by individuals or groups, or of groups by other groups or individuals, is a wasteful and futile method of achieving socially desirable ends; that the doctrine that the end justifies the means is extremely dangerous, end and means being in reality phases of the same process, two aspects of the same phenomenon, however useful it may sometimes be to distinguish between them in discussion; that in the long run society can progress, or indeed hold together at all, only as men's reason and their higher, other-regarding sentiments are appealed to and developed, as they become willing

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to face facts and to base conclusions and actions upon facts instead of upon prejudice, whim, opinion, mere instinctive emotion; that personality is the ultimate value, which must be respected, not violated and coerced, which must have freedom to unfold; that human beings are capable of fellowship, of living together in a cooperative order, and will not rest "until they find their rest" in free fellowship.

Something like this, I think, is the fundamental viewpoint of all true pacifists from the Hindu absolute non-resistant who regards it as sin to destroy even the lowest form of life at one end, to certain individuals one has known who, paradoxically enough, have even taken part in war yet are unmistakably baptized with the same spirit. My point is that pacifism is a philosophy and a spirit. It works from within out. To understand pacifism you must take your position inside the skin of a pacifist. Pacifism is therefore not a system of cut-and-dried rules about the use of physical force. The pacifist's refusal to take part in war, for example, is not based upon a piece of syllogistic reasoning like this: "Force is bad or useless; war means the use of force; therefore war is bad and useless." What happens is rather that the pacifist has certain basic convictions, certain attitudes toward his fellows, which dominate him on all occasions; consequently when war comes he finds himself in "a spirit which taketh away the occasion of all wars," that is to say, he has no impulse whatever to take part in war, but an impulse to do something else, to raise food or to heal the sick or to bear witness at the risk of his life against what he regards as the folly of his fellow-men. It is not always easy to say what a pacifist is going to do in a given situation; "the wind bloweth where it listeth." Also, the pacifist does not hate or despise those who differ from him: to have respect for the other's personality and sincerity is much more fundamental in the pacifist's attitude than is mere negative opposition to war, for example. Yet the pacifist is not an individualist in the ordinary sense of that term, for he can conceive of personality finding its freedom only in fellowship with personality, not in isolation.

But are not all these expressions which we have been using in trying to describe pacifism precisely the terms which "the new education," whether secular or sacred, is always using in describing itself and its aims? In the training of children or the rehabilitation of criminals or the mentally inferior, for example, the new education eschews the violent, coercive methods of the old. Even with "dangerous," abnormal folk violence is not nearly so necessary or so useful as we used to think! To win men to employ the scientific or factual approach and to settle their differences on the basis of scientific reasoning rather than of the primitive emotional reactions, the dogmas, the customs of the past, is the constant effort of modern schools. To them the human being is not depraved, not an animal to be beaten into submission if it is to be a member of society, not a lump of inert clay to be moulded by external pressure into human semblance, but a living organism that must be allowed freely to unfold itself, that is capable of living in good-will and co-operation with its fellows, and normally will do so if institutions and the ideas prevalent in the environment only give it a fair chance to do so.

In answer then to the question, "What Shall Education Do About Pacifism?" one who is inclined to be sympathetic toward pacifism might answer that so far as the new education is concerned, the educators and schools committed to modern aims and methods, all they need to do is keep up the good

work. The children they train will not be passive conformists nor easy victims of "crowd psychology" nor dupes of war-propagandists, and will be much better equipped than their fathers to live in a world organized for peace and cooperation, rather than for war and competition.

Neither pacifists nor modern educators, however, are in control of things. They are suspected and unpopular minorities. For the present this is inevitable. In the last analysis every educational system is an instrument fashioned, in part consciously, in part unconsciously, by some social group or class by means of which each new generation is trained in loyalty to the group, trained to maintain the status quo. This will continue to be so as long as men are organized into social groups with divergent interests,—absolutist nations, for example, and economic classes. An absolutist nation will so shape its educational system as to produce "patriots," people who will respond to the call to fight other nations. No ruling economic class will permit the educational system to cast doubt upon its authority or the sacredness of the ideals which support the status quo. Consequently, so long as these things are, the schools will not meet the standards of the advanced educators, will not honestly set themselves to unfolding in freedom the critical and creative capacities of children. Also under these conditions the great majority of men cannot really live in the spirit of pacifism—they cannot on the whole live otherwise than as loyal members of their nation or group any more than they can jump out of their own skins—and the few who do so are inevitably outcasts who must run the risk of martyrdom of some sort. As has been so often said, we cannot really be Christian save in a Christian world.

Thus both pacifists and modern educators must favor and work for a new order in which there is no exploitation of one group by another. In the main they do of course. This is partly a matter of economics, of having the control over nature, the material resources needed to provide food, clothing and shelter for all so that there need not be for any the alternative of starvation or robbery; and this goal is clearly in sight. Partly it is a matter of devising adequate social and political machinery. Partly it is a problem in psychology, knowing the springs of human nature, the means of controlling it, and of making men believe that the evil amid which they live need not be tolerated, the good of which they dream can be realized. Here the new education all over the world can render and is already rendering immense service.

All this is equivalent to saying that neither pacifism nor the new education are isolated phenomena, but parts of a great social movement looking toward a new world. They can achieve their aims therefore only in cooperation with other great social forces, particularly the labor movement of the world, working toward the same goal.

Until that goal be reached, or better perhaps, save in so far as that goal is reached, our educational systems will in the main continue trying to turn out children who fit into the present scheme, who are, for example, good "patriots" or nationalists and hustling competitors. Is there anything in the meantime which we can reasonably ask our schools, religious and otherwise, to "do about pacifism?" It seems to me that there is, and in closing I wish to suggest as briefly and directly as possible what.

1. In view of the admittedly serious crisis that confronts the civilized

world, of the demonstrated futility and destructiveness of modern warfare, of the necessity now urged by numerous informed persons who cannot possibly be classed as radicals or extreme pacifists that we must soon get rid of war or else war will get rid of civilization, may it not reasonably be asked that both in our church schools and day schools the pacifist solution be impartially presented along with others? I do not suggest that it should be the only solution presented. As a matter of fact the pacifist is much more eager to see the critical faculties of children developed by having all sides of grave issues presented to them than he is to have pacifism preached. But in one way or another the subject of peace and war is constantly being brought before children and young people in our schools. In the face of the enormity and the urgency of the crisis confronting the world, there is no excuse for not setting before them the pacifist solution and method as one in which at least some otherwise sane people believe,—to be studied if only to be rejected.

2. It may fairly be demanded that when pacifism is touched upon it should be done in an impersonal, scientific fashion, not as a mere excuse for venting sarcasm; and furthermore that pertinent material should not simply be ignored. The present writer was brought up in an orthodox home, attended catechetical classes and Sunday school from about the time he was able to walk, graduated from a denominational preparatory school, college and theological seminary, and was thus for twenty years pretty constantly being taught the Bible and other religious literature. In all that time his attention was never called to the pacifist elements in the teaching or practice of Jesus, the church fathers, St. Francis, the mystics, Geo. Fox, Buddha, Lao-Tse. He was an intensely patriotic American boy and youth regretting that he had been born too late to help the Continental soldiers kill off a few British or Hessian red-coats in the Revolutionary War, and with never an inkling that there might be any discrepancy between being engaged in this occupation and being faithful to the spirit of the Beatitudes, which he of course knew by heart, or of those church fathers in whose controversies about obscure theological points he was so carefully trained. In the same case of course are the great mass of our American church youth. It is surely not too much to ask that in future some attention be given to the pacifistic element which bulks so large in all the great religious literature of the world.

Or again, the pacifist is usually spoken of as a person who will not go to war. Pacifism is, however, a spirit and method as we have pointed out. The Quakers have applied it in various realms and interesting ways for some three centuries. In certain fields where our ancestors relied upon coercion and violence, we are ourselves now committed to "pacifist" methods. It is reasonable to ask that pacifism as a philosophy and method, not merely as a barren or eccentric refusal to take part in war, should have a bearing in our schools.

3. Certain facts about the way in which changes regarded as progressive take place may be set forth in schools. History is taught in such a way that children think the heroes of the past were always in the majority or at least were worshiped by all their contemporaries except the palpably wicked or insane. They do not realize that every great cause was at first championed by a few who were despised or hated or ridiculed precisely by the good, respectable folks of their day, and that as things are this is inevitable. Con-

sequently they cannot conceive that the pacifist today may be the hero of tomorrow; they think he must be wrong and wicked or crazy because he is in the minority!

4. Children are taught to obey their consciences, no matter now what conscience is. Rightly understood it is what each one must obey if he is to remain an integrated personality. But then they are usually also taught to hate or ridicule the individual whose "conscience" commands him to act differently from the majority and who has the courage to obey it! They are not taught the power and the means of operation of "crowd psychology" and propaganda. Why, nearly all of us believed a few years ago that there were hundreds of Belgian children running around with hands cut off by German soldiers! Since under these conditions, as becomes daily more evident, a democracy cannot endure, nor that which is healthy in American individualism survive, it would seem that the schools might do something about presenting these problems in psychology to our children and youth.

5. Finally, increasing attention is being given in all our schools to what for brevity we may call the problem of capital and labor. Now universally the workers are frowned upon when in the industrial struggle they resort to violence on a large scale or small. They are told that violence is cruel, costly, self-defeating; that the evils which exist can only be removed by constructive action, by reason, in the spirit of good-will. The children of the workers are told this in public school and church. But this is the language of pacifism, is it not? I think it may fairly be asked then of our educators that they frankly face the problem raised by the contrast between their attitude toward class-war and their attitude toward war between nations, and that they should not conceal the problem thus raised from their pupils. If oppressed workers do not need to resort to violence, ought not to resort to violence, what about nations? If it is so certain that complex industrial problems can be solved by reason and good-will, what of international problems? If patience is a great virtue in one case, what of the other? Is there any essential difference in the two cases? Are we as educators perhaps the unconscious tools of ruling interests when we urge patience and pacifism upon the children of the workers? Are we perhaps not educators, not thinkers at all, but only parrots who cry for war in one case and against it in another simply because the majority does? Is pacifism perhaps a philosophy, a spirit, a social method capable of wider application than we have thought—which indeed we would better apply soon in many relations of life if we are to keep the roof of our house of civilization over our heads?

IV. THE COLLEGES AND WORLD PEACE

The College and World Peace

J. H. T. MAIN*

Colleges and Universities hold a world platform and have world interests. Hence they should function aggressively in the interest of good-will and world peace. It is a part of their spiritual equipment to know that the great truths of life are not affected by race or geographical location. For truth, which is the soul of educational, creative activity has no special habitat; it comes to those who diligently seek for it. Men are beginning to understand this so that it is quite commonplace to say in these days that a scientific truth revealed, for example, through the microscope in a Japanese laboratory is no whit different from the same truth discovered in an American laboratory. The principles operating in nature, whether revealed by chemistry or biology or astronomy, have no special favorites. In the realm of science all men are of one blood, and those who enter it with open minds find for themselves not only the specialized fact, but also the greater fact that there is a fellowship of mind and service, based on spiritual and intellectual understanding, that encircles the globe and embraces all mankind.

The college is an apostle of truth, of fellowship and unity because those who work in it are constantly face to face with the fact that truth is universal, and that there is an undeviating harmony in the underlying laws of the physical world. The facts of unity underlying physical nature make the implicit preamble of social unity and governmental harmony. They prophesy it. The human world if it is, as we believe, a true partner of the physical world, is potentially a world going forward to a vindication of the law of harmony and unity. The prophetic intuition of such a unity antedated the discovery of unity in the physical world. Dante called attention to this fact six hundred years ago when he said that the angels' song at the birth manger of the Christ was peace and good-will toward men, harmony among men, fellowship among men. His intuitions grasped the underlying principle of human progress and his prophetic interpretation anticipates the revelations of the test tube and the microscope. Of course it is needless to say that Dante was by no means the first to see beyond things visible to unseen realities. But now we have accumulating evidence that science and prophecy point to the fact that the principles in human nature and in physical nature are moving toward the same divine event, to harmony and co-ordination and world federation.

The college must advance in this fellowship of unity and give it momentum. Through the college the abstract fact is to find its method of incarnation and its way to practical concrete expression. The mechanics of unity, are occupying a whole realm of activity. A half century ago when the Atlantic cable was yet a novelty men talked of fellowship across the sea. The cable gave an inspiration toward international fellowship. If those men were living who thought great thoughts then, what would be the character of their inspiration now—with the telephone, wireless, radio activity each just in its infancy, and each prophetic of a unified world, unified interests and of inter-

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national community life! The mechanics of unity are creating a new spirit, a new method of intercourse, and a new understanding of the vast possibilities of world harmony and good-will. In all of this activity the college is a creative factor and through its activities and investigations men everywhere are beginning to appreciate the significance and power of good-will. Men are slow to understand. But we should have courage. Their slowness is a proof of their greatness and the infinity of their intellectual and spiritual reach. The world *is* going forward toward spiritual unity. The ideals of this unity are becoming the common property of mankind.

But there is another basis of unity. The college is a conservator of an unorganized republic of letters in which the common concerns of humanity have recognition and evaluation according to established standards of culture,—in art, in literature, in philosophy and in religion. The great ideals of life formulated through these media are not local. They belong to all men. The Bible, Shakespeare, Homer, Dante, the Greek dramatists, and the works of others of lesser fame have in these last days an open road into the intellectual high-ways of the world. Very rapidly, as historic time is measured, the world is growing toward unity through the medium of art and the literature of life. It is coming gradually out of social chaos into spiritual cosmos. This is just as true as it is that our physical world has gradually come into a state of order out of one of disorder. That it is so, is in the nature of things. It *is* the nature of things.

The world situation as a whole makes a primary appeal to the college. The currents of life are running strong. These currents and the ideals generated by them make their demands upon the inquiring intellect gathered in college in just the same way as the hidden evidences of life-progression make their appeal to the special student with his scalpel and his microscope. The college man and woman have the right to know at first hand that the principles of life are never unrelated, never lost, never cease to function. They must see and know that there is a world of unity and good-will coming. They have rights and duties in connection with this great fact of life. They have priceless privileges, but equal responsibilities. During their college years they have the time to view the world as it is and to find their place as co-operating agents in the great processes of development. The college is truly a world concern.

The men and women who gave themselves in service during the World War did so in obedience to the ideals of world order and representative government. Whatever we may think of the present outcome of those ideals, ignored as they are in the babel of tongues clamouring for this or that view of things, it still remains true that the ideals which moved those young people still are valid, and are voiced more insistently and universally than ever before. Such ideals as are suggested by the "self-determination of peoples," "a world safe for democracy," "a war to end wars," have created in the speech of the world a new terminology, and new standards of government and administration.

The formulation of such a group of principles, these and others of a similar nature (amplified and explained as antagonistic to governmental power validated by an armed force), given daily currency in the press, on the college platform and in the churches—these ideals were the inspiring influences which directed millions of our young people to the training camps

and the trenches. They may not have analyzed very clearly, probably they did not, the motives of their action. Nevertheless they fought for world peace. They fought that the principles of free government might win, and that the democratic nations of the world might, in the end, find themselves advanced further on the highway of ordered representative government. That in fact is what they won. Of course some will object to this view. It is true that just at this moment the results are in confusion. But it is true beyond question that the war did open the way for further advance toward representative government. The ideals that gave inspiration then are alive now, vitally, triumphantly alive, though put in the background temporarily by the arbitrary provisions of the Versailles Treaty and the misadventures resulting directly or indirectly from it. The ideals of free government have been pushed forward and have now a larger reach, and in spite of all the disturbing circumstances there is a power and an influence based on these ideals spreading out into the common life of the world.

American college men, many of them, gave to these ideals the last limit of devotion. The college men and women of today must carry on. Our young men went from college under the impulse fired to expression by the overwhelming urge of the time. The young people in college now must see to it that those who went did not serve and die in vain. Thucydides in his great funeral oration said "Honor to them (who died) should be displayed by deeds" (not words). Lincoln expressed the same thought for all time when he said, "It is for us the living (rather) to be dedicated (here) to the unfinished work which they who fought (here) thus far so nobly advanced." Certainly the college will be false to the great trust committed to it if it does not do its utmost to justify the sacrifices of those who left college halls for the field of battle. The college knowing the inevitable trend of world life must work unceasingly to give it force. The college must carry on toward realization the ideals for which multitudes of college men died and now lie in Flanders Field. Their obligation to go was no whit greater than ours to carry on the work they began. Back in 1900 William Everett gave the Phi Beta Kappa address at Harvard University. At that time the World War was not even imagined. I quote from his address: "If there is anything which philosophy must say is wrong, that thing is war." Philosophy of course said it, but let me add, not only philosophy but history, economics, civilization, Christianity. The principles condemning war as a crime are for the college to study. These principles are to be distributed and broadcasted by the college. Another sentence from Mr. Everett: "If any one studies the nature of God and man in the light of history he must conclude that war is wrong, an antiquated, blundering, criminal means of solving a national doubt by accepting the certainty of misery." If those words were true, and they were, a quarter of a century ago, what shall we say now? The World War only gives the emphasis of conviction to his words. Mr. Everett was speaking to collegians and while he did not stress the obligation of the college to be an aggressive promoter of peace, the challenge was implicit in everything he said. If the colleges are not to insist on peace and order and mutual understanding as the ultimate aim of social and political evolution what chance has civilization? What chance have the principles of life announced by Jesus Christ? If education does not stand for peace and work for peace, what chance has it as a subject of world concern?

But what are to be the methods of the colleges and to what questions

are they specifically to address themselves as apostles of peace? It is impossible to write a program that will meet all situations. Institutions will follow different methods. But this in general is to be said: the momentum or trend of thought in school and college, in every educational institution should be in the direction of peace, based on the idea that man is not "a fighting animal", but one that will seek peace if only he is given a chance to seek it. Every college man and woman has a right to know through instruction and investigation that the pronouncements made by many that "it is human nature to fight", and the "human nature does not change", are not only false, but are pernicious "bunk". The capacity for reason and judgment and for the analysis of complicated problems does grow. If the history of the race proves anything, it proves this. In the course of time man's reason and common sense will get the better of the brain storms that impel him to fight. He will know to a finality some day that a fight, even a successful one, never brings a happy and satisfying issue. It is an elemental fact that those qualities in human nature which lead men to fight, chiefly hate and selfishness, are only on the fringe of the human spirit. The central power in the human spirit, and the creative power, is love, and the qualities springing from it which grow larger as they progress toward practical co-operation and good-will.

Every college student has a right to be led into a knowledge of this truth. He should become aware of the fact sooner or later that this is not a religious sentiment, a pious text, but on the other hand an all comprehensive universal truth—a truth belonging to the higher ranges. It is transcendent. It is not political or economic or religious in any narrow or conventional sense. It is a life principle and therefore is inclusive of everything that relates to life. The serious consequences which have resulted from the activities of those who have limited the scope of peace proposals, making them political or religious merely, are proving the un wisdom of such limitation. The peace question, in whatever form it is presented, is a universal question, and like the temperance question transcends politics and the religions and the philosophies and must finally achieve its triumph as a world program through the suffrages and the demands of the people themselves. Peace has the compulsion of life to support it.

It can never be over-emphasized that economics and social philosophy viewed merely from the side of self interest, prove the stupidity of war. Religion, if it be the religion of Jesus, stultifies itself whenever it justifies war as a means of bringing peace and good will. The great French scientist, Pasteur, offers us this bit of wisdom and prophecy: "I believe with unshakable faith that science and peace will yet triumph over ignorance and war, and that the peoples of the world will seek knowledge, not to destroy, but to create." The college typifies and includes in itself all the forces and activities that look toward the achievement of truth, under the protecting influence of peace. It is the exalted privilege of college men and women, the scholar, the teacher, the student, to deny, on the basis of science and religion, the efficiency of war to settle conclusively any international problem. The war leaves the problem yet to be settled and adds many other problems which did not exist before. All the interests of mankind protest against war. Enlightened selfishness first of all would end it forever. The college centralizes for investigation and study and publicity all the agencies of progress toward

peace. Shall not the college use these agencies? Or shall it be a traitor to its obligations?

We are told "war is inevitable." Yes it is, whenever men, overthrowing reason, release themselves to the domination of false diplomacy and the primitive emotions, thereby falling back on the law of the pack. It is *not* inevitable if men read history with intelligence and yield to the guidance of the commonplace principles of truth and of ordinary common sense. The dueling of an age gone by epitomizes the processes that lead to war, however great the war is. Dueling was once thought to be inevitable. We now know that pronouncement to be just sheer nonsense, nonsense that was criminal and brutal in its intent. I have before me as I write a copy of the *Maryland Journal and Baltimore Advertiser* of August the twentieth, 1773, in which a high ecclesiastic bitterly criticises the custom of dueling. He uses these words: "The continuation of such a custom is a scandal upon the human understanding." It was a long time before people believed him and others holding similar views, but gradually they did believe, and dueling was finally stopped under the compulsion of the common conscience of the people. War is in similar case now. It is a scandal on the human understanding. More than that, it is a scandal on the principles of science and of Christianity.

The college has the privilege and the duty of being a protagonist in discussing, analysing and affirming the principles of every carefully wrought out plan for bringing world peace. The World Court is among such plans. Every college student should know about it. The Court doesn't go far enough to achieve satisfactory results, but during the present political campaign it will be the subject of much discussion. During this same period college men and women, regardless of political opinion or prejudice should be discussing its possible value as an agency for peace. At the same time they should be discussing its weaknesses with the view of making it fit to be a genuine world court with recognized jurisdiction, with an international police power to enable it to enforce its decrees.

The League of Nations, in spite of the views of some, is not a closed issue. Perhaps as a political issue it is closed. Indeed as a political shilly-shally I trust we may regard it as a closed incident. But as a world movement, giving a world wide publicity to subjects of international concern it is not closed. The League is a growing concern and every day it is increasing its place in world regard. Anyone who takes time to consider the work of the League will be forced to confess, if he is not blinded by prejudice, that it is carrying forward with extraordinary success movements of vital concern to humanity, and in so doing is cultivating the spirit of good will and establishing the basis for permanent world peace. Many of the objections to the League which have been urged and are still urged in some quarters, are grotesque in the extreme. College men know this and as seekers after truth, regardless of its bearings, should be able to say it with all possible emphasis. Quite aside from all general questions of expediency and political entanglements the League appeals to college people because it is a medium for focusing public opinion and bringing to bear upon world problems the common opinion and the common conscience of mankind. Its value for this reason only is great. It will be greater as years go on. The cost of the League is a mere bagatelle as compared with the amount the nations are spending yearly on war and on preparations for war. Approximately five

millions is spent for the League as against several billions, appropriated with slight question, to the war account.

The great amount of discussion during recent months about a bonus for our service men, called quite generally but unhappily "adjusted compensation" has wholly failed to emphasize the kind and quality of compensation that ought to be insisted upon. When a man enlists for war, he makes a covenant with death. For such a covenant it is idle and ignoble to talk of compensation. Whatever the cash amount proposed, it bears no comparison to the service offered. The service is essentially a free gift. Regarding the bonus as a tip for service, I have nothing to say. There is nothing now to be said. But the fact remains that our service men are entitled to compensation, but of a kind not seriously mentioned in any organized body, able to challenge for it national attention. It is this: A part of the expense of the Great War should be a foundation created by the government or an appropriation, of some millions of dollars to be used as Congress might direct, in organizing and fostering an educational movement looking to the development of international comity and world peace. When this is proposed and on the way to achievement, then we may begin to credit ourselves as having done something in the way of compensation. If we can ever say to the spirits of those who have passed the boundary, to the maimed and incompetents who survive, to those who are bereaved, and to humanity still suffering the unholy results of the war—if we can sometime say to all these, we have done what we could that it shall never happen again, then may we talk about compensation. The magnitude of their service and sacrifice is a summons to us to do our work. Our work and their real compensation is just this: the final achievement of world peace.

The colleges and universities of the land ought to summon the government to begin this work, to authorize it and support it. I venture to reaffirm this point with all possible emphasis. The colleges ought to do this. It is their right; being their right they should insist upon it. If our government is willing to appropriate more than a half billion yearly for war purposes, is it not good business and common sense to provide a small fraction of that vast sum to organize and educate for peace? The trend of world thought among the people today is unquestionably toward peace. The world asks for a leader! Our own people ask for a leader, to bring unorganized thinking to concentration for creative work. Some day the leader will come. May the colleges of our country furnish that leader.

Training for What?

A selected group of American educators were asked the question, "Does the R. O. T. C. in the colleges make for war or for peace?" The majority of the replies received were very brief expressions of opinion, with a decided tendency to dismiss the matter lightly. RELIGIOUS EDUCATION believes the question is a serious one and hence is glad to present to its readers three more extended opinions and two thought-provoking articles, the one by a college president and the other by a college student.

Says President William J. Hutchins of Berea College, "I question whether military training in college has any considerable influence in promoting or preventing war. Such training is usually regarded by the student

as an irksome task, to be shuffled through as easily as possible. It is a required course, which seldom inspires one to pursue the subject further.

"As our representatives consider our military resources, in view of a possible war, I have no doubt that they contemplate with a good deal of satisfaction the men who in college have received some military training.

"If our students are invariably required to 'take' physical education, or athletics, not 'by proxy', but in person, they will have the best possible equipment for peace or for war. But no man of militaristic mind can count on such students to sing his particular Hymn of Hate."

Chancellor Herbert S. Hadley of Washington University, St. Louis, does not believe that "military training in colleges has very much influence either in promoting war or preventing it. The best and surest prevention of war is to provide the machinery for the settlement of international controversies as personal controversies are settled—in courts of justice. With such machinery established the existing sentiment for universal peace will, I believe, result in its maintenance."

Chancellor Charles W. Flint of Syracuse University, is of the opinion that military training in colleges neither "makes our youth bloodthirsty nor predisposes them toward an undue militaristic attitude and therefore does not directly or indirectly promote war. On the other hand, by giving fundamental military training with the least disturbance of the regular routine of life it creates the nucleus of a semi-ready army over against a national emergency."

The two extended articles follow.

Does Military Training in College Tend to Cause War or to Prevent It?

JOHN D. FINLAYSON*

It is highly gratifying that more than one person is writing on this subject. It is a subject on which it is difficult to be absolutely scientific, for facts in the form of unprejudiced data are difficult to secure, and scientists may differ in the interpretation of their facts. Most of the materials contributed to the discussion of this subject are likely to take the form of an expression of opinion; and opinions may differ with interests and training. These opinions may be backed by more or less cogent arguments; but the effectiveness of an argument may prove the ability of the debater rather than the merits of his thesis. Yet, for those colleges at least that have military training, this question is one of gripping importance. Are we, through the training we are giving to our young men, tending to cause war?

There is nothing that can be said in favor of anything which tends to cause war. Now that the world is at peace, the condemnation of war has become, once again, one of the favored avenues for vocalized righteousness. Possibly little could be said against war which has not already been said. But anything which might be added would find its proper place in the literature of the day; and no one would begrudge it room. Therefore, if military training in college tends to cause war rather than to prevent it, there remains but to convince the college administrators, and that evil will end.

*President of Fairmount College.

The answer to this question is not as obvious as it might appear to some. Military training—equals militarism—equals war. How simple! But those who know most about military training and its effects say that the opposite is true. Recently, Lieut. Colonel Mueller, officer in charge of the R. O. T. C. training in the Seventh Army Corps Area, said, "If military training in our colleges tends to cause war, then are we of all people most mistaken, and our purpose falls the farthest short of being realized." And the same day General Duncan, Commander of the Seventh Army Corps Area, said, "There is no greater pacifist in the world than I am," and General Drumm, Assistant Chief of Staff in charge of the Training Division of the Army, said that if he knew less about the horrors of war and less about the blessings of peace he might be less interested in the success of the R. O. T. C. work in colleges. Now, unquestionably, these gentlemen are honest. And doubtless they have a point of view that is based on a fair consideration of at least some of the facts. Therefore, the question is not solvable with a gesture.

The widespread condemnation of war at the present time is due, doubtless, to the fact that so many people know a good deal about it. They have had experiences which go far beyond that of seeing a regiment on parade and hearing the strains of martial music. To know war is to hate it. To be ignorant of war is perhaps to be favorably impressed by the stories of its heroism and the appearance of the natty uniforms of the soldiers.

Now, military training imparts a knowledge of war. It is the purpose of the R. O. T. C. training to put all the facts before the students: the hardships; the bloodshed; the extreme costs in materials, wealth and men; the dangers of epidemics and infections; the risks of attack from the air, from the flank, from the rear, or, by propaganda, from within one's own organization or at the base of supplies, and the consequences of all this; the terrible possibilities of massed fire, of machine gun fire, of barrages, of gas, of high explosives in the form of mines, of bombs, and of shells from long range guns; the disruption of commerce; the stagnation of industry; the discontinuance of education; and the debasing of morals. I have seen no evidence that any of the facts are withheld from the cadets. The results on the cadets themselves seem to indicate that through their classes these facts come home with a heavy sickening thud; and they are caused to hate war and all its consequences except the possible consequence of self-protection.

Another fruitful cause of war is lack of self-control, of poise and discipline, of ability to think through from the beginning the consequences of one's decisions and acts. The most immediate result of military training in college is the supplying of these things that are so necessary in all of the citizens, but especially in the nation's leaders, if war is to be avoided. The close order drill is especially valuable as a means of training in attention, concentration, and the coordination of idea with motor expression. Impulsive acts or words are among the great causes of misunderstanding. The effect of military training is definitely against impulsiveness.

Of like pacific nature is the poise and dignity inculcated by the military discipline. The good cadet comes to be self-possessed, reserved, dignified, trained to regard all smallness of purpose or narrowness of interest as unworthy of a good soldier. He must know the facts, judge them on their merits, and under no circumstances allow personal interests or partisan prejudice to control his decisions. It is difficult to see how such training would be a fruitful cause of war.

Add to this the fact that the classroom work for the R. O. T. C. cadets is designed to teach them to consider all the possibilities of their decisions. They must see all the elements entering into a given situation, distinguish the significant ones from trivial, anticipate the consequences of the various possibilities of action, and then act. But even then their minds must not be closed to new considerations. If they have made a mistake, they must be ready to change their plans, and to bring all their resources to bear upon the new situation. It would seem that such training would cause men to be ready to consider all sides of an international as well as a local situation, and to be more inclined to give perfect justice to all sides. Thus would war be prevented more readily than caused.

Perhaps the greatest cause of war is cupidity on the part of nations. It is difficult to think that human nature has changed very much in the past decade. Ten years ago a definite spirit of aggression brought about a great war from which it was impossible for the United States to hold herself aloof. If it had been known from the start that the U. S. would have gone into the war on the side that she did with the force that she was able to put in, the whole course of contemporary history might have been changed. Scarcely would an European have believed ten years ago that America's influence would count for so much. The war-lords thought that before we could get an army trained, the war would be over. Therefore, they went ruthlessly ahead.

Now consider that the U. S. possesses at the present time more than three-fourths of the surplus wealth of the world, that our standard of living is the highest, that our social and political liberty is the greatest, that in consequence ours is a land much sought after and envied by other nations and their nationals alike. Add to this the fact that we have concluded that we cannot permit other nations to gain a foothold not simply in the United States but anywhere on the whole of the Western Hemisphere, and that we are convinced that we cannot allow the nationals of these other nations to come here in other than small and easily assimilable numbers. Under these circumstances, it is difficult to see that a weak, defenseless condition in this country would do otherwise than invite aggression. Likewise, it is difficult to see how a nation with the temper of ours could have a more sane, peace-loving, and yet effectively trained defensive personnel than its college graduates suitably instructed.

One of the things which makes a nation great is the patriotism of its citizens. This does not mean, of course, simply the willingness of the citizens to serve in the armed forces of the nation. It means still more the willingness of the citizens to forego personal profit and ease for the national service, either at home or abroad. It means an abiding interest in the elimination of illiteracy, of preventable poverty, of social and economic injustice, of sectional spirit, race prejudice, and religious intolerance and bigotry. To be patriotic is to be opposed to everything which detracts from the highest welfare of the nation, and to be in favor of everything which furthers the complete fulfillment of the best in the nation's genius and promise. This does not mean vaunting one's own nation above others, but exalting all that is good in one's own nation for the sake of the general exaltation of the whole world. Now, to train a youth effectively in this type of citizenship requires something more than a parrot-like willingness to give lip-service to

his country. It requires that he should have a burning admiration for all that good which his nation can contribute to the world, and a fervent desire to protect and further that good. Such a training in patriotism is one of the observable results of the R. O. T. C. work in colleges.

We have said that there is nothing desirable about war as such. From the point of view of one nation or another it may be necessary for defense. But, at best, it is a bad business. War is undesirable according as it is war-like. To eliminate all the undesirable features in war would be a step, and an effective one, in the right direction. Two such steps occur to us at once.

General Duncan, commander of the Seventh Army Corps Area, told a group of college executives recently, that he lost nine thousand men in the Meuse-Argonne engagement, and that three-fourths of them were needlessly lost because of inefficient training. We must face the facts. If we cannot eliminate war at once, we can, as we have seen, lessen its likelihood. If we add to this the elimination of three-fourths of its costs in human life, we shall have gained something toward the final goal. The story carries its own suggestion of method,—effective military training.

It does not require a keen observer to note that certain bad consequences have accompanied most military training of the past. The form of life the men have been forced to live has been strained and unnatural. Evil associations and bad habits have not been avoided. The military training has been intensive,—at times almost feverish. For the sake of the immediate purpose, it has been deemed best to shut out all softening influences. The results could hardly be otherwise than a hardness, an indifference to suffering, an entire breaking away from the occupations and ideals of civil life that have been very distressing in the individual and have had far-reaching consequences for society. And yet, at the time, all this seemed necessary, for the emergency was upon us.

What is the remedy? It is, I believe, to give our young men the military training which they will need, and will most certainly have to have, in case of a national emergency; but to give it to them under circumstances which are entirely normal, in the midst of the softening influences of home and college life, along with the arts and sciences, the humanities and the vocations of peace. This will put war in its proper place,—simply as a possible necessary evil. Any evil effects of the training as such will be more than countered by the greater emphasis in time and subject-matter being given to the affairs of peace. At the same time, there will be received under the most calm and unimpassioned circumstances, that training which every man may need to stave off war or to mitigate its evils in case it must come.

All this may read, as has been suggested, like a mere expression of opinion. I have tried, in arriving at my conclusions, to be somewhat scientific. The time allowed for the preparation of this article has been short, and the summer months, occupied by vacation from schools, have not offered much opportunity for experimentation. However, I have made use of such opportunity as was available.

A group of R. O. T. C. cadets from Fairmount College was attending the summer encampment of the R. O. T. C. at Ft. Snelling, Minnesota. These men were living under the most ideal conditions which could be thrown around men in military training. Their officers were especially chosen; their food was abundant and well prepared; their housing was com-

fortable, neat and well-cared-for; recreation was provided for them daily; and the Minnesota climate was superb. They were associated with a considerable group of their own school-mates, and with a fine lot of young men from twenty-one other colleges and universities. Interest ran high. College rivalry was keen, but pleasant. These men had all had from one to four years of R. O. T. C. training. Some were in camp because it was required of them, as students in the advanced groups who were receiving some pay from the government. Others were voluntary attendants. If, under any circumstances, one would find that military training makes men militaristic and seekers after war, it would seem to be here.

A questionnaire was hastily made out, which, it was hoped, would elicit such answers as would show the results of the college military training in this regard. We are aware of the limitations of the questionnaire method, and the difficulties lying in the way of getting significant introspections covering such long periods of time. Nevertheless, it is believed that the results are better than nothing, and they are given here for what they are worth.

The questionnaire used was as follows:

1. Has your R. O. T. C. training changed your attitude toward the following in any way? If so, why? (1) Pain or suffering in others? (2) Pain or suffering in self? (3) Hardships for others? (4) Hardships for self? (5) Seeing bloodshed? (6) Taking the life of any living creature? (7) The value of human life as such? (8) Human comfort and prosperity? (9) Pacifist? Conscientious objector? (10) Militarist?
2. What change, if any, has come about during your military training in your attitude toward the following: (1) The Mexican situation? (2) "The Yellow Peril"? (3) England's claim to be "Mistress of the Seas"? (4) The Monroe Doctrine? What cause, other than your military training would you assign for the change, if such has occurred? Have these causes been of greater or lesser force than the military training received?
3. What is your opinion of the following: (1) Universal male military training in time of peace? (2) The universal draft in time of war? (3) Making the R. O. T. C. compulsory in all tax-supported schools? (4) In all schools in which there is an organized R. O. T. C. unit? Would this have been your judgment if you had not received military training?
4. As you perform your military exercises, do you imagine, visualize, or picture yourself as in actual combat?
5. Do you anticipate, hope for, or desire an opportunity to try out in actual combat what you have learned?
6. Do you dream of being engaged in actual warfare? If so, are the activities of the dreams the same as those of the R. O. T. C. work? Do you enjoy the dreams?
7. Would you volunteer for active military service more readily now than you would have before you had military training? If so, why?
8. Would war be more acceptable to you or less so now than it would have been before you had military training? Why?
9. When, if ever, is war justifiable?
10. From what you know of history, would you say that war, on the whole, has been a good or an evil?
11. What do you suppose would be the effect on the peace of the world if all citizens of all countries were to receive the training which you receive in the R. O. T. C. unit?

12. On the whole, do you think that military training in college tends to cause or to prevent war?

Replies were obtained from eighteen men, fifteen of whom had had three or more years of R. O. T. C. training, and three of whom had had either one or two years. Unfortunately, several other replies from men in the first two years of work were lost before they reached me.

In regard to their attitude toward pain and suffering in others, all except one reported no change. This one said, "Yes, I have learned from my study of weapons what great pain and suffering they inflict."

In regard to pain or suffering in self, five of the eighteen reported a change of attitude. Four expressed it as greater ability to withstand pain or suffering, and one called it a greater willingness to sacrifice for a worthy cause.

The questions concerning hardships were answered in the negative by all but seven, four of these saying that they have learned to stand more. One said that he now has more sympathy for hardships in others, and another said that he has a greater antipathy toward causing others to suffer. On the other hand, one said that hardships in either self or others don't seem so hard.

Seeing bloodshed has become more abhorrent to one, while another has been cured of a desire to see it. One reports that he has now come to look on bloodshed as "more of a prosaic matter," and another says that he doesn't mind it as much as he did, for "it is more thought of and common." The rest report no change.

One man is less "squeamish" than he used to be about taking the life of any living creature. One would have "easier feelings toward it," "in case of necessity only," and one might be more ready to do it "solely for the defense of our country."

Two reported a greater respect for human life as such, while three are more solicitous for the preservation and advancement of human comfort and prosperity than they were before. The rest report no change on these scores.

The conscientious objector and the pacifist come in for more strenuous condemnation than formerly on the part of eight, who, in all cases, indicate that they think such are lacking in patriotism. One says that he has now come to regard such ideas as the "privilege" of the man who holds them. The other nine have discovered no change in their attitude toward this group.

Seven men find themselves more opposed to militarists than formerly, and three discover a somewhat increased respect, believing them patriotic.

While the answers to this question in regard to change of attitude do not show uniform results they are significant. Most of the men cannot discover that the military training has changed their attitude at all. Of those who have discovered a change of attitude, a strong majority show such a change to be in favor of a more pacific mood.

The answers to the second question lean distinctly toward the pacific side. No one regards the Mexican situation as dangerous. Three say their military training has convinced them that we have nothing to fear from that quarter. The "Yellow Peril" is taken a little more seriously. Three say we should be on our guard against it, while three others have come to see that more can be accomplished by cooperation and friendly relations than otherwise. Four find themselves recognizing more fully the need for Eng-

land to have the strongest navy; but one says, in response to that question on "The Mistress of the Seas," "Show her that she is not." Two have come to look upon the Monroe Doctrine as being outgrown, one says the South American countries can now take care of themselves, and three think this doctrine should be rigidly upheld for the sake of maintaining peace in the western hemisphere. The dove could hardly expect to find greater harmony in her own brood.

In regard to military training the group was fairly evenly divided. Nine were opposed to universal male military training in time of peace, and nine favored a limited amount of it. Two of the latter said, however, that it should not be compulsory, but everyone should have the opportunity. Another said he favored it because of the alertness it engenders. The universal draft in time of war was favored by all. Ten were opposed to compulsory military training in tax-supported schools, while seven favored it, three of these explaining their attitude by saying that this was a service due in return for government-provided education. Ten opposed any R. O. T. C. unit being compulsory. Over against these stood six who favored the compulsory idea where there is an organized unit. The net result would indicate a non-militaristic spirit united with a patriotism which would demand that all serve their country equally in time of emergency.

Twelve of the eighteen men reported that they imagine or picture themselves as in actual combat while performing certain parts of their R. O. T. C. exercises. Six of these put in qualifying statements,—one said, "I try to"; another said, "Possibly," and a third said, "Somewhat"; while the three from the beginner's group said they did this in bayonet practice only. Six of the total number reported that they never so imagined or visualized themselves. This, despite the fact that in their military training they are definitely instructed to visualize real situations. It would seem as if it is very difficult to train men to visualize war and feel themselves to be taking part in war when they are surrounded by the circumstances of peace.

Possibly two suggestions for the improvement of the pacific nature of the training might come out of these replies. One is that it would not materially lower the effectiveness of the training while it might help to eliminate a possible evil if the cadets were not urged to try to imagine themselves as engaged in war. The other is that the bayonet practice might well be eliminated. It is not greatly used in modern warfare anyway, and certainly it is that part of the whole training, if any, which approaches the brutal.

Only three men expressed themselves as having any desire to try out in actual warfare the things they had learned. Opposed to these were fifteen who had no such desire, and three of these were markedly outspoken in their rejection of such a suggestion.

From the point of view of the psychologist, the answers to the question regarding dreams are significant. Work that is as dramatic as military training, if it were making a profound impression on the mind, would likely find reflection in the dreams of the youth. If he were being made warlike or militaristic, he would enjoy such dreams. If the opposite effect were the one dominating, he would not enjoy the dreams, or might even find them repellent. Only fifteen of the young men answered this question. Eleven never dream of being engaged in war. Four have had such dreams; but none of them enjoyed the dreams, while two found them distinctly un-

pleasant. One dreams of himself as being engaged in defense only. In all four cases the dreams were similar to the R. O. T. C. training.

Twelve of the young men expressed themselves as being more willing to volunteer for active military service now than they would have been before having the training. Five of these gave as the reason that they are now more capable of service; four said they see the need more clearly; and one said he likes the military life. Four said they are not now more willing to volunteer, and two said they are distinctly less so. One of these wrote, "I should say I wouldn't. I have just learned what war is, and will keep out of it as long as possible. But once I get into it, I know enough about it so that I would be anxious to get through and have it over with,—doing my best." The other said, "I would volunteer less readily, though I would volunteer. The training has taken the romantic flavor out of soldiering for me." One of those who would volunteer more readily says he would do so "solely because in time of war trained men can conserve and protect human life."

In regard to the acceptability of war, four reported no change in their attitude. Three reported that war would now be more acceptable because they would now have a better chance. One said, "Not more acceptable, but less dreaded." Nine, on the other hand, said war would now be less acceptable. They gave as their reasons such as the following: "because training has shown me how horrible and destructive war would be"; "because I see the uselessness of bloodshed"; "because I know something of the suffering one goes through"; "because I appreciate its horrors more"; "because I have learned what it is and the suffering that goes with it."

As justification for war, twelve mention self-defense only, three mention mercy toward other nations, one says "when there is no other way out," one suggests a national insult, and one says "when it is undertaken for the betterment of the world as a whole." No one suggests an aggressive warfare.

In regard to the total results of war, eight think they have, on the whole, been good; six think they have been evil; two think they have been "about fifty-fifty"; most of those who credit warfare as doing good refer to the advancement of Christianity by it!

The effect of giving all people everywhere the training which these young men are getting would be, they generally believe, to promote peace. Twelve give this as their judgment. Three think the training would make no difference; and three think it would promote war. Of the first group, one says, "It would cure them of war forever"; another says, "They would soon get their fill of war," and a third remarks, "The futility of the whole thing would be so impressed on them that they would soon, throughout the world, turn to more effective means of settling their differences."

Finally, in answering the question which forms the subject of this paper,—*"Does military training in college tend to cause or to prevent war,"*—not all of these young men who are now taking the training agree with the writer of this article. The judgment of twelve of them concurs with my own judgment that it tends to prevent war. Three think it has little or no effect; and three think its effect is the opposite. I suppose that this is as uniform a verdict as I can hope for from the readers of this article itself.

Educating Toward War

GORDON H. WARD*

"The fellows don't like the drill because there is no sense to it. It is a waste of time when we could be doing something else. It makes us sore to have the President tell us we're unpatriotic unless we take the advanced course. Why! Almost every man would enlist as soon as this country got into a war," said a Cornell Sophomore discussing the course in Military Science and Tactics required for two years by all Land Grant colleges and universities. This seems to be the attitude of the majority of students toward the drill. They dislike it as they do other required courses but take it because they must.

Under the Morrill Act of 1863, Congress set aside certain of the public lands the income from the sale of which was to be used to help establish and maintain colleges of agriculture and mechanical arts in those states which met the conditions set forth in the act. Most of the states of the union have a public institution of higher learning as the result of having met these conditions, though the mid-west institutions have attained much more prominence than the others. One of the conditions of the Act was that the colleges should provide for two years of military drill, under U. S. Army officers. Most of the Land Grant institutions have made the two years of drill a requirement for graduation, feeling that the Act required them to do so, although the Attorney-General of Wisconsin has ruled that the provisions of the Act are met when the facilities for the drill are provided.

These college rules place the conscientious objector to war in a very difficult position. In order to get a college education at a state institution and be true to his ideals he must apply to the college administration officers to be excused from the drill and also to the head of the Department of Military Science and Tactics. The administration considers the application from its viewpoint and the U. S. Army Area Headquarters, to which it is referred by the Commandant of the R. O. T. C. post, considers it from its standpoint. If either the officer of the administration, who has to decide the question, or the officers at headquarters are narrow-minded, or hide-bound conservatives, the application will in all probability be turned down because it must receive favorable action in both places. Thus if the army officers excuse a man because they realize they will be wasting their time on him, and the administration officer is opposed to pacifists, as is the case at Cornell, a conscientious objector has small chance of getting any higher learning at a state institution. Massachusetts Agricultural College is the only Land Grant institution in the East, that I know of, whose administrative officers have been broad-minded enough to appreciate and respect the convictions of C. O.'s and excuse them from the drill. And credit should be given the Area Headquarters for displaying a little common sense. If the application receives unfavorable action the C. O. has some very difficult questions to settle. Shall he take the drill under protest and thus sacrifice his ideals for the education he needs in order to develop his fullest capabilities, or shall he do without a college education and try to develop himself. If he wants liberal arts and has the money he can go to some private college where they do not require the R. O. T. C. training. But if a man desires an engineering

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or agricultural education he is up against it. Practically all institutions giving such training require the drill and frown on special students or do not admit them at all. A man who has to earn his own way is particularly put to it if his state institution will not allow him to enter without taking the drill because he then has to go somewhere else where the tuition is about \$250 a year. This is the last additional straw which breaks the camel's back. Men wishing to enter the agricultural field must either sacrifice their convictions or go without a college training unless they are fortunate enough to be able to go to the Massachusetts Agricultural College where they can enroll as special students but cannot get a degree.

This demand of men to act contrary to the dictates of their conscience is something which deserves serious consideration. It is an entirely different matter from requiring men to take a course where the views expressed are contrary to theirs. This is a more serious question. These conscientious objectors firmly believe that war, and preparation for war which inevitably leads to war, are contrary to the teachings of Jesus, or they are so strongly convinced that war does so much irreparable damage to humanity and civilization that they personally will have nothing to do with the disgraceful business nor anything pertaining to it. In either case to require them to take the drill is to require them to compromise themselves with that inner urge which comes from God. Has the state or the nation the right to compel the individual to do this? The principles upon which this great country of ours was founded would seem to indicate not.

There is one point more which should be considered in connection with this Morrell Act. To meet its requirements the institutions must virtually become tools of the militarists in charge of the army at Washington in so far as the military training is concerned. The War Department is continually sending out requests to the administrations where it is voluntary, to urge the men to take the R. O. T. C. training and where two years training is required to go on with the advanced course. The college officials are made to feel that unless they accede to these requests they are unpatriotic and un-American. And as no one likes to feel thus, they meekly bow their heads and become tools of Washington in leading the lambs to the slaughter. This gives the imperialistic militarists a powerful and almost strangle hold over the college youth of the nation so that they can make them do almost as they wish,—within certain limits of course. Just think what it means to have the young men of this country educated into the military philosophy and outlook on life. In a few years we will be every whit as bad as Germany was before the war, if present indications mean anything. Isn't it time the blind and misguided easy chair warriors were made to take the blinders off the youth of this nation and set them free to search out the Truth for themselves? The search for Truth will lead to the understandings and fellowships which will make wars unnecessary and impossible.

Perhaps the most important phase of this whole matter is the influence upon the students of this wholly useless waste of time and money. They are led by the propaganda put out by the war-mongers to mistake specious patriotism for true patriotism. They must support their rulers right or wrong with unquestioning obedience, or they are not 100% American. In order to get the men to go on with the advanced course during their last two years in college the War Department tells them that it is their patriotic duty.

Then to spur on the students' latent patriotism the army holds out bait in the form of a second-lieutenant's commission in the Reserve Officers Corps, which will keep them out of the ranks when the "next war" comes, and a small allowance for food during the period of training. So the patriotic young men waste over five hours a week for two college years for a little spending money, for the hope of being able to lord it over some "poor bums" when the "war" does come, and for the privilege of riding the cavalry horses occasionally in the colleges where they have a cavalry unit. But it is a credit to the intelligence of our college men that only about ten per cent of them are simple enough to be taken in by these specious inducements.

The continual reference to the "next war" in all the courses given by the military department has a decidedly undesirable effect upon the mental attitude of the students. They come to expect another war sometime in the near future. They are led to believe that wars are inevitable and so are in the proper state of mind to support the militarists when the time comes for them to play the game of war for the benefit of their capitalist masters.

The military instruction teaches the students utter disregard for human life. In the discussions of tactics the main object is to see how many of the enemy you can destroy with the least loss to your own forces. The men in the ranks are considered of no more worth than so many machines which it takes about so long to replace with others when they are destroyed or put out of business. The men are calloused to the killing of their fellows, which may or may not have an influence upon the number of killings committed each year in this country. This total disregard for human life is absolutely contrary to the teachings of Jesus which place the highest values upon the personality of the individual man. How can young men reach the fullest expression of their creative genius if they are educated to be mere cannon fodder? How can we expect the leaders of this country in the next decades to follow Jesus' way of life when they must take this military training in order to graduate?

The constant repetition of this military propaganda very soon gets the majority of the students into the psychological state of mind where it is next to impossible for them to understand the viewpoint of the conscientious objector. Witness the editorial comment of an Eastern Land Grant college paper on this point. The comment was to the effect that now that this country is at peace the stand of the C. O. is foolish and ineffective; the time to make a stand against war is during a period of national strife. It went on to say that it was a good thing for this country that everyone did not take the pacifist position. The editor in this case was taking the advanced course in Military and is fairly typical of many of the students. They fail to realize in their doped minds that preparing for war is the surest way of guaranteeing another war and that if a large majority of the young men of this country were staunch enough followers of Christ to refuse to take the R. O. T. C. training or to fight, the "next war" could not occur. The position of the C. O. is simply incomprehensible to most college students. Many will agree that war is wrong and un-Christian and contrary to the ideals of this country and that we ought to disarm as soon as possible; but we must "be prepared" because the other nations are just waiting for an opportune time to jump on this country and appropriate its great wealth. The army propaganda is largely responsible for this fear complex, the greatest obstacle to world peace today.

With the R. O. T. C. courses teaching utter disregard for human life and instilling a fear-complex in the minds of students so that international understanding is next to impossible, how is it possible for the young people of this country to leave college ready to live as Christians and ready to co-operate with the rest of the world to abolish the curse of war? How long is it going to take the people of the United States to realize the incalculable damage being done by the R. O. T. C. and secure its abolition from the curriculum? Is it not time that our colleges and universities were freed from the domination of the imperialistic Prussian militarists at Washington? How can our institutions lead us in the Christian way of life while they serve the gods of War and Mammon?

Economic Teaching and World Peace

JOHN H. GRAY*

There can be no hope of world peace until a genuine desire for peace is instilled into the human mind; such a desire cannot be created until the strictly economic ideals are made over; these economic ideals cannot be changed until our economic teaching in the home, the church, the school, and the college is based on different fundamentals.

Our economic doctrines, which have undergone no essential modifications for generations, rest on certain fundamental axioms or assumptions. Among the more important of these are the doctrines of individual freedom, freedom of contract, universal free competition, and self-interest.

Every one of these is open to question as applicable to the complex circumstances of the twentieth century. It is, however, to the assumption of universal and beneficent competition as an automatic and universal regulator of prices, profits, and investment, and as a guarantor of universal justice that I propose to call particular attention.

We are taught in the schools that competition will cut prices until a price is reached that gives a profit to the most efficient and results in a loss to the less efficient; that, when this point is reached the less efficient producers can and will withdraw their capital and labor, and apply them to more promising fields; and that this can be done instantly and without loss. This assumes what the economists call complete mobility of both capital and labor. The result of this natural and automatic adjustment—so the assumption goes—is to reduce all prices to the level of expenses of production, and all profits to a uniform and normal level. Under such a system there can be no excessive prices, no excessive profits, no monopoly, no unfair advantage. It gives eternal and universal justice in the sense that everyone should be rewarded economically according to his efficiency. But, most important, when everyone thus seeks his own selfish advantage, the result is that every person and all resources are most advantageously employed, and this, too, with the largest possible production. But this maximum production, being automatically distributed to all according to the efficiency of each, necessarily gives the maximum of well-being.

These are the "economic harmonies" of Bastiat. They are assumed to be the inexorable natural economic laws that our newspapers talk so much

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about and uphold so stoutly. The underlying assumptions never were wholly true, and every advance in the application of science to industry for a hundred and fifty years has made them much less true. I wish to call attention particularly to two outcomes of this scientific advance which make the old but current doctrines of competition absurd.

I refer to the increase in the amount of specialized, fixed capital, and the application of the doctrine of joint cost through the utilizing of what was formerly waste. These are the striking things in this day of mass production and world-wide trade. As man's productive power has enormously increased and furnished an ever-increasing surplus above a constantly rising standard of living, this surplus has taken chiefly the form of increased and specialized capital investment, which still further increases the power of production. There seems to be no limit to this process until invention and discovery cease. But the process plays havoc with the application of competition as a regulator of prices and profits, and as an automatic method of doing justice.

Under a competitive system, capital is withdrawn from an industry the moment the returns fall below the expenses of production, including the capital costs. But in fact, and by definition, we are now dealing with capital that is fixed. That is, it is so specialized that it cannot be physically moved, nor devoted to other purposes where it is. The cost of such a change being prohibitive, capital so specialized must be made profitable where it is, and for the purposes for which it was created, or it is lost. Consequently, capital does not cease to operate when it ceases to return the cost of production, including the cost of capital. The capital costs are already incurred once for all, and they are a dead loss unless the plant can be profitably employed.

While, under a truly competitive system, the capital is withdrawn the moment it ceases to earn all costs, including capital costs, under a system of large fixed capital the plant will not cease to operate as long as it can recoup the mere operating costs, without regard to the capital costs. Hence, competition ceases to be a regulator of supply, price, profits, or investment.

In practice, price-cutting does not stop when even bare operating costs can no longer be recovered. For the only hope of saving the fixed capital is, with duplicated or over-investment, to bankrupt the rivals, buy them for a song, and thus stop the so-called competition.

It is due to the influence of fixed capital that we have so much over-investment for pure blackmailing purposes. For promoters know that it is often cheaper for an established industry to buy, at a good price, additional plant that is not needed to supply existing demands, than to run the risk of having such plant bankrupt the old firm by price-cutting. The purchase at least gives the old firm the command of the supply with some hope of being able to wait for population to grow up to the capacity of the total investment.

But the increased means of communication give men a chance to stop this destructive rate-cutting by all sorts of contracts, agreements, understandings, combinations, and other voluntary schemes, before they are driven to actual bankruptcy because of an over-investment and an over-supply of products.

Both these methods are going on continually, and they are equally removed from the natural and automatic safeguards furnished—according to the common assumption—by competition.

Another striking characteristic of capitalistic large-scale production is

the utilizing of by-products from material that formerly went to waste. In fact, almost every large company today markets a vast number of products. While it is true that each of these commercial products requires some additional expense, essentially they are all made from the same raw material by the identical manufacturing act that creates the principal or original product. As far as this is the case, no one of the products has any natural cost of production or natural price. We do not stop making cotton-seed oil because the price drops. Even if the capital could be withdrawn from a large complex industry manufacturing many products at joint cost, the general inertia of humanity is such that it would take a firm a long time to come to the conclusion that markets could not be forced in new fields for some of the products sufficiently to make the enterprise as a whole profitable.

Meantime, outside promoters and investors have no means of knowing whether or not the whole concern is profitable and so they are likely to add to the fixed capital. Though we are taught in the schools that capital will not go into an industry known to be waning, the fact is that with our present business secrecy over-investment is certain before the fact of over-investment becomes generally known. Thus, when all things are considered, especially the length of time it takes to create a large plant, the processes of so-called competition, in view of the fixed-capital and joint-cost principles, fail to operate within any time that the impatient business world will wait.

It thus appears that competition does not apply to, and cannot regulate, the economic life of the complex world in which we live. When this, the keystone of our doctrine, falls, the whole structure topples. Instead of an automatic, natural system, with eternal justice to all, we have a battle of giants in which might makes right and the victory is not to the most beneficent and the most efficient but to the most strong and the most brutal.

We are chiefly interested here to show the effect of this worn-out, unethical system on international peace. A few words will make plain that the application of these false doctrines is the chief, the necessary, and the inevitable cause of war.

I have shown that the failure of competition, under the application of fixed capital and joint cost, leads to an ever-increasing investment. This is true in all industrially developed nations today. The only way to save this over-investment (to say nothing of the pressure for opening the way for increased profitable investment) is to force a favorable market, for both raw materials and finished goods, in foreign countries. But, since all advanced countries are in like position as regards over-investment, the only field open to any and all of them is among the backward peoples. This struggle was the heart and center of the fight at the Peace Conference. It explains the strife over the Saar, the Ruhr, and Upper Silesia as compared with the peaceable settlement of the Danish-German boundaries. The great advantage in dealing with weak and backward peoples is that one can force them to trade with one virtually on one's own terms. The only real obstacle is not the weak nation but the jealousy of other powerful nations that want the advantages for themselves. At least, realizing that under accepted doctrines the advantage is always to the strong, they do not wish any one nation to become overwhelmingly strong. It is the old balance of power with the emphasis upon the economic instead of the political phase of the problem.

These foreign markets must be forced if even present fixed capital is to be saved. But there is growing pressure to open the way also for additional

investments and profits. Further impetus is added, at times, by the fact that, with the existing over-investment, profitable markets must be forced in order to avoid unemployment and general stagnation which, in the present stage of civilized conduct, means not only poverty and suffering, but also possible or probable political revolution.

To anyone who grasps the foregoing explanation, it is clear that we must re-examine the fundamentals of our economic life, and adjust our teaching accordingly. Limitation-of-armament conferences and arbitration treaties are all in vain as long as every child is taught, in home, church, school, and college that the most worthy aim of life is to seek his own financial self-interest; that the hardest possible bargains should be made, and that a kind Providence, through natural and inexorable laws, will take care of the results. As long as such doctrines prevail, India, China, Russia, and Latin America will be regarded by the industrially-developed nations as placed there to be exploited and plundered. If bloody conflict among the exploiters is to be avoided, the remaining raw materials of the world must be controlled by co-operation of all the nations, with due regard to the weaker, and especially to those of the weaker ones who possess vitally necessary raw materials. This control cannot be left to individual enlightened self-interest, nor to an over-developed sense of nationalism, but must be based on sound ethical principles.

There must be either joint and co-operative control of the more important raw materials of the world at an early date, or war is inevitable. Such control cannot be organized under, or made consistent with, the over-developed nationalism of today, which rests on the doctrine of self-interest and the universality and beneficence of competition.

COMING IN DECEMBER

A Symposium

on

Sermons to Children

YOU WILL WANT EXTRA COPIES

Religious Education and Religious Experience

(Revised Statement from the Program Committee)

In the August number of RELIGIOUS EDUCATION a statement was made concerning the theme for the 1925 Convention and a list of questions given, the answers to which will furnish the basic material for study and discussion.

It seems to the committee, after further consideration, that this list of questions will be improved by restatement and it may be well at the same time to repeat a part of the preliminary statement for convenience of reference.

Many workers in the field of religious education, dissatisfied with the materials and methods in common use, are earnestly seeking improvement. Various commissions are now working to this end. Thus far, many of the officers and teachers in church schools have not been convinced of the adequacy of the newer plans to produce spiritual results commensurate with those to which they have been accustomed.

The need, under these circumstances, is plainly for an investigation of the facts in the case. We must know what is actually taking place in the various processes of religious education, what materials and methods are being used, whether old or new, and what are the results.

Having collected such data, they must be compared, evaluated, and the resultant issues stated for discussion.

Various conclusions may be reached as the result of such a study. We may find that improvement is to be achieved through better methods, better materials, or both. Possibly we shall have to revise our ideas of what constitutes a valid religious experience. Perhaps we should not expect the same type as that to which we have been accustomed. If so, are there basic elements common to both, which may be recognized in their new mode of expression and which may serve as guarantors of spiritual quality?

Whatever may be the answer to such questions, we are certainly seeking to produce genuine religious experience. What we want to know is, how may this be most certainly attained?

The theme chosen for the next year's study is, therefore, RELIGIOUS EDUCATION AND RELIGIOUS EXPERIENCE. The committee desires, as its first step, to secure from teachers and leaders in religious education definite statements of facts. The study will not be necessarily limited to new materials. If valid results are being secured by the use of old materials, that is also significant.

The important thing is to discover, from experience, what combination of materials and methods is most likely to produce the best results.

The list of questions first published has been revised as follows in the interest of further simplification and definition. Please note that this list of questions is not to be regarded as a set of specifications, but as a guide to the kind of information desired.

The committee requests that all who have had experience in this field shall respond to this request. The following suggestions will aid both those reporting and those who study the reports.

1. Please send in your reports on standard letter size sheets, $8\frac{1}{2} \times 11$ inches, and write on one side of the paper only.
2. If you are reporting on more than one educational process or activity, please use a separate sheet for each one.

3. Send your reports as soon as possible.
4. Address to the Chairman of the Program Committee, in care of the Religious Education Association, 308 N. Michigan Avenue, Chicago, Illinois.

OUTLINE OF REPORT

Place and Date.

1. Name and location of church, school, department, society, club, or other group with which the activity was conducted.
2. Date and duration of time. (This may have to be approximate, state about when the educational process began and the period covered by your report.)

Name and address of person giving the information, and relation of such person to the educational activity described, whether teacher, leader, parent of pupil, member of the group, or observer.

Facts in the Case.

1. The Situation.
 - (a) Persons involved.
 - (1) *Pupils.* Age, sex, in school, college, or employed, and any significant personal characteristics.
 - (2) *Teachers or leaders.* Age, sex, and amount and kind of educational training and experience.
 - (b) Environment.

Describe previous conditions that affect the situation and aid in a clear understanding thereof, such as type of community, schools, homes, and the kind of social, educational, or religious influences prevailing.

State the kind of materials and methods in use at the time this activity began, the ideas of God and of religion that had been presented, etc.

- (c) The specific conditions or occasion which gave rise to the activity reported. These may be such as an incident or emergency, a crisis in the experience of the pupil or group, some sense of personal need, a special season or observance in the life of the church or school, etc.

Was the specific problem that needed solution, or the sense of need first recognized by the pupils, or by the teacher, or by both together?

2. What Took Place?

Describe in detail the things that were done, noting particularly

- (a) The extent to which the pupils shared in starting, planning, and carrying on the activity described.
- (b) Any details needed to give a complete and clear picture of the activity, such as materials and methods used, activities undertaken, etc.

Note also any related incidents or conditions which may have affected the results, such as changes in lesson material, leadership, teaching methods, equipment, and the like.

3. Results.

Make your statements under this head very definite and specific. Instead of such general results as "greater interest aroused," "increased sense of responsibility," or "awakened religious interest"; tell just what happened, what was said or done indicating a change in the attitudes of pupils, or in the way they thought, felt, and acted toward each other, toward parents, teachers, people of other races, or with reference to problems of moral and religious significance, such as peace, industrial justice, etc.

For the Committee.

Herbert W. Gates, *Chairman.*

Is the Church Necessary?

At the recent convention of the Religious Education Association in Providence, R. I., the question arose as to just what young people were thinking regarding the place of the church and its ministry. The Association decided to attempt to find out, and hence is announcing a prize contest—offering three prizes of \$50, \$25, and \$10 for the best papers presented by any *group* of high school age on the subject:

“DOES IT MAKE ANY DIFFERENCE TO OUR TOWN WHETHER OR NOT OUR CHURCH CONTINUES ITS SUNDAY SERVICES AND ITS OTHER ACTIVITIES?”

The committee in charge has drawn up the following rules and suggestions for the contest:

1. The words “synagogue” and “Sabbath” may be substituted for the words “church” and “Sunday.”
2. Groups not connected with any church are invited to participate in the contest by selecting some one church in the community as “our church.”
3. The prizes are to be awarded to high school *groups*, not individuals. The number of individuals working on each report should be listed, and no report will be considered in which less than five people have participated.
4. Adult guidance is to be minimized. The Association desires the opinion of the young people.
5. The committee suggests that the reports may be formulated through Sunday School class discussion, young people’s groups, and the like.
6. It is hoped that the prizes, which are provided by individual members of the Association, will be used in helping the local church to function more usefully in its community.
7. The final time limit for the papers is March 1, 1925.
8. The maximum word limit is 2,500 words.

The judges are to be Dr. William Chalmers Covert, of the Board of Christian Education of the Presbyterian Church in the U. S. A.; Mr. Ernest Hamlin Abbott, Editor of *The Outlook*; and Miss Margaret Taylor, Dean of the Congregational Training School for Women.

All reports are to be mailed to the Religious Education Association, 308 North Michigan Avenue, Chicago, and are to be signed with a pseudonym—the actual name and address of the group as well as the pseudonym to be listed on a separate attached sheet.

Book Reviews

HOW TO MAKE A CURRICULUM, *Franklin Bobbitt*. (Houghton Mifflin Company, Boston, 1924, 292 pp.) (K. 1.) Mr. Bobbitt proceeds upon the assumption that “education is to prepare men and women for the activities of every kind which make up, or which ought to make up, well-rounded adult life; that it has no other purpose; that everything should be done with a view to this purpose; and that nothing should be included which does not serve this purpose.

“Education is primarily for adult life, not for child life. Its fundamental responsibility is to prepare for the fifty years of adulthood, not for the twenty years of childhood and youth.”

We must discover the activities which ought to make up the lives of men and women; and along with these, the abilities and personal qualities necessary for proper performance. There must, therefore, be an activity-analysis. In this analysis one will

first divide the field into a few rather large units and then break these up into smaller ones. This process of division will continue until the quite specific activities to be performed are discovered. Following is an illustrative statement of the major objectives of education: (a) social intercommunication; (b) maintenance of physical efficiency; (c) efficient citizenship; (d) general social contacts and relationships; (e) a proper use of one's leisure; (f) general mental efficiency; (g) religious attitudes and activities; (h) parental responsibilities; (i) the cultivation of unspecialized practical activities; (j) occupational activities.

This list is not to be followed slavishly. It is simply suggestive. Under each general heading are a large group of particular objectives, definitely stated so that all can understand.

Without accepting too rigidly the author's thesis that education is primarily for adult life, there is value for religious education in the general plan. For instance, it is very hard to say specifically what a religious man is,—there has been no adequate technique of measurement. If thousands of individual teachers would apply themselves to formulating some such standards, religious education would proceed upon a more certain basis. Most of our teachers do not know as yet what results to look for. We need to discover what are desirable religious attitudes, habits and abilities. For many teachers this book will be a needed stimulus. C. M.

AN EXPERIMENT WITH A PROJECT CURRICULUM, Ellsworth Collings. (The Macmillan Company, New York, 1923, 346 pp.) (K. 1.) The point of view of the author is that "life is the great thing after all; the life of the child at its time and in its measure no less than the life of the adult." Childhood is a real period of life to be lived for itself. The essence of the curriculum is the purposes of boys and girls in real life. The curriculum is therefore as broad as life itself and cannot be limited to any set of prescribed performances to be engaged in by boys and girls in a particular sequence. It is living and growing.

The book describes an experiment in rural school curriculum making. Three schools in McDonald County, Mo., were selected as the laboratory. One school, known as the experimental school, had an enrollment of forty-one children. The other two schools, known as the control schools, had a total enrollment of sixty children. At the beginning all three schools were very much alike in every respect. The curriculum used in the control schools was the traditional subject curriculum. The experimental school curriculum was selected directly from the purposes of boys and girls and was under continuous construction. Four lines of activity were simultaneously carried on daily: story telling, instruction, play and excursions,—each of course being broadly interpreted.

The report of the experimental school of curriculum in operation is most fascinating, while the range of materials covered is almost incredible. The outcomes at the end of the four-year period of the experimental school when compared with those of the control schools and with the national standards are as follows:

1. The mean achievement of the experimental school in the common facts and skills when expressed in terms of the achievement of the control schools was 138.1 per cent.
2. The mean achievement of the experimental school in the common facts and skills when expressed in terms of the achievement represented by the national standards was 110.8 per cent.
3. The improvement of the children of the experimental school in eight ordinary attitudes toward the school and education ranged from 25.5 per cent to 93.1 per cent, whereas the improvement of the children of the control schools in the same attitudes ranged from 2 to 15 per cent.
4. The improvement of the experimental school in twelve ordinary phases of conduct in life outside the school ranged from 35 to 100 per cent, whereas the improvement of the children of the control schools in the same phases of conduct ranged from no improvement to 25 per cent.
5. The improvement of the parents of the experimental school in nine ordinary attitudes toward the school and education ranged from 16 per cent to 91.6 per cent, whereas the improvement of the parents of the control schools in the same attitudes ranged from no improvement to 30 per cent.
6. The improvement of the parents of the experimental school in fourteen ordinary phases of conduct in the home and community ranged from 20 to 96 per cent, whereas the improvement of the parents of the control schools in the same phases of conduct ranged from no improvement to 25 per cent.
7. The improvement in ten ordinary community conveniences of the experimental school ranged from 34.5 to 94 per cent, whereas the improvement in the same conveniences for the control schools ranged from 3.3 to 24.8 per cent.

Of course the difference of theory was not the only variable involved, there were others—some favoring one side and some the other. But when all has been said the

school was a distinct success. New attitudes were built. Enrollment and attendance became practically perfect. The number continuing in high school was increased. Home life was changed. And strange as it may seem the new curriculum procedure actually got in the aggregate more of the conventional subject matter than did the control schools.

The book does not *prove* anything, but the wide-awake teacher who has a real desire to improve his school and who believes that the child is of more importance than any material, will find in this 346-page volume adequate food for thought. C. M.

EVERYDAY PSYCHOLOGY FOR TEACHERS, *Frederick Elmer Bolton*. (Charles Scribner's Sons, New York, 1923, 443 pp., \$2.50.) (G. 5.) Says Prof. Bolton: "The guiding aim in education should be to enable the individual (a) to reach the highest possible development of all his powers, (b) to select a career of usefulness and happiness, and (c) to be of the utmost service to society. In order to assist individuals to accomplish these aims it is necessary for the teacher to know (a) the aims of education, (b) to understand the capabilities (and limitations) of each child, (c) the various vocational needs and opportunities, and (d) to understand how to utilize the various means of stimulating each individual to appropriate forms of response or behavior."

The book is devoted to assisting the beginning teacher in accomplishing these results. Too often the teacher is so interested in acquiring skill to impart instruction, that she overlooks the necessity of understanding the child as a means of acquiring skill in teaching. Professor Bolton endeavors to correct this emphasis.

Though the book is written primarily for public school teachers it is recommended to the church school teacher who really desires to take the teaching task seriously.

DYNAMICS OF TEACHING, *Henry Edward Tralle*. (Geo. H. Doran Co., New York, 1924, 190 pp., \$1.60 net.) (S. 7.) The author assumes that teaching is the greatest of all the arts, and that teaching skill can be developed through study and practice just as other skills. Teaching is a vital act and the test of teaching is the effect it produces in the life of the taught. Though the author presents his subject material in a rather unusual form the book makes little advance upon existing manuals of teaching. In the great emphasis upon the art of teaching one cannot but feel that the author at times loses sight of the child in the interest of mechanics. Inasmuch as the book will be of most value to the untrained teacher it is a fair question as to whether the author strengthens his appeal by the somewhat misleading use of the term "dynamic." The first approach gives one the impression that the book is more formidable than it really is. The point of view, however, is one with which every teacher should be familiar.

THE SUNDAY SCHOOL IN TOWN AND COUNTRY, *John M. Somerndike*. (The Westminster Press, Philadelphia, 1924, 151 pp. \$1.25.) (S. 3.) A hand book of plans and methods adaptable to the average Sunday School, written primarily for the Presbyterian constituency. The treatment is very sketchy and the point of view is thoroughly traditional. There is no mention of any other curricula beyond the Departmental Graded and the Improved Uniform Lessons. "Bring One" and similar membership contests are recommended. The aim of the Sunday School is to lead pupils to accept Christ "as their only hope of salvation." Will serve as a slight step forward for the Sunday School that is just beginning to awaken.

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So many of our friends have written to us about this bulletin, asking for additional information about our books and the way that they fit into various curricula, that we have decided to devote the September bulletin to a brief description of our three series of books in religious education. The volumes listed have all proved their value by long-continued use.

Before you decide on the books you will use this fall and winter we should like to have you take advantage of the advisory service we are in a position to offer you free of charge, and to examine at our expense for thirty days any or all of the books that are listed in this bulletin. May we send you a copy of these two issues of "About Religious Books"?

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